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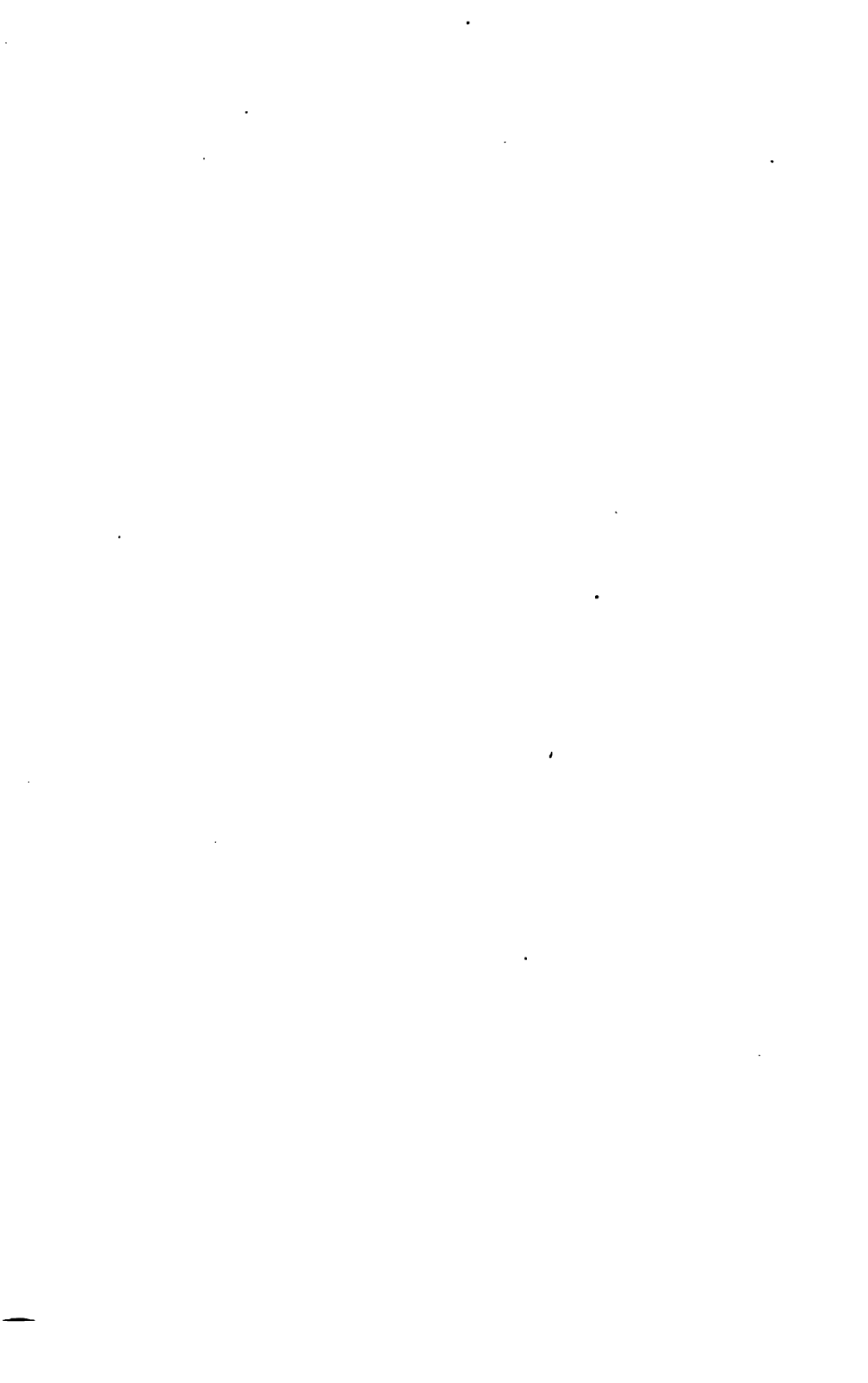
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A
COMPARATIVE GRAMMAR
OF THE
MODERN ARYAN LANGUAGES
OF INDIA,



A
COMPARATIVE GRAMMAR
OF THE
MODERN ARYAN LANGUAGES
OF INDIA :

TO WIT,
HINDI, PANJABI, SINDHI, GUJARATI, MARATHI,
ORİYA AND BANGALI.

BY
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ETC., ETC.

VOL. III.
THE VERB.



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E R R A T A.

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- 3, 19, for *this much* read *such*.
 10, 9, for मञ्जीत read मञ्जति.
 14, 28, for *different* read *difficult*.
 19, 21, for पुरयति read पूरयति.
 21, 26, for निषीतितब्बं read निषी-
 दितब्बं.
 34, 3 from below, for *Pali* read *Prakrit*
 36, 8, for *bhāla* read *bhala*.
 39, 26, for चत्तिष्ठत् read उत्तिष्ठत्.
 44, 2, for *detu* read *dehi*.
 47, 26, *dele* that.
 50, 16, for मज्ज read भज्ज.
 50, 18, after *word* a full stop instead
 of a comma.
 52, 13, for *discharged* read *discharge*.
 56, 5, for 90 read 38 (ed. Stenzler).
 56, 7, for °विश्रम° read °विषम°.
 57, 28, for छष read छष्ट.
 58, 5, after *Pali* a full stop instead
 of a comma.
 61, 25, for *hladid* read *hlatu*.
 63, 4, for *masj* read *majj*.
 65, 9, for तठ read गठ.
 70, 12, for *phrase* read *phase*.
 73, 16, for नारी read मारी.
 83, 24, for माडाइव read साडाइव.
 105, 6, for बल्ले read चल्ले.
 112, last but one, for मरसी read करसी
 114, 21, for अम read अम.

PAGE LINE

- 124, 1, *dele* comma after *hearing*.
 134, 6, for छोडेलो read छोडेली.
 135, 29, after *dielala* insert *f.*; for
dielat', etc., read *dēlat'*, etc.
 140, 31, for सिङ्ग्या read सिउङ्ग्या.
 141, 19, for भति read भीत.
 149, 24, for *asmāh* read *asmah*.
 154, 29, for जाक्का read जावया.
 162, 7, for भारुंलो read मारुंलो.
 163, 2, the words 'aorist सुटा' should
 be put between brackets.
 175, 29, for *Ludhiana* read *Lodiana*.
 176, 5 from below, for *Pr.* read *P.*
 178, 18, for *Nuanti* read *Nuhanti*.
 179, 24, for दखा read देखा.
 196, 10, for 'Daughter' read 'Laughter.'
 196, 17, for खनि read रचिनि.
 202, 2 from below, for 59 read 60.
 214, 4, for *Imperfect* read *Imperative*.
 225, 29, for दहती read रहती.
 250, 17, for *Imperfect* read *Imperative*.
 254, 5, for *Oriya* read *Aryan*.
 257, 3, for नावा read रावा.
 262, 22, for कथ्य read कथा.
 262, 23, for प्रमाणं read प्रमाण.
 262, 23, for लोयं read लोमं.
 262, 23, for *its* read *as*.
 263, 6, for *H.-D.* read *K.-D.*
 267, 9, for संहित read सहित.

COMPARATIVE GRAMMAR
OF THE
MODERN ARYAN LANGUAGES
OF INDIA.

CHAPTER I.

STRUCTURE OF VERBAL STEMS.

CONTENTS.—§ 1. STRUCTURE OF THE SANSKRIT VERB.—§ 2. BEGINNINGS OF THE ANALYTICAL SYSTEM IN SANSKRIT.—§ 3. CONJUGATIONS OF THE PALI VERB.—§ 4. TENSES OF THE PALI VERB.—§§ 5, 6. THE VERB IN JAINA PRAKRIT.—§ 7. SCENIC PRAKRIT VERB.—§ 8. APABHRANĀ VERBAL FORMS.—§ 9. THE MODERN VERBAL STEM.—§ 10. PHASES OF THE VERB.—§ 11. SINGLE AND DOUBLE STEMS.—§ 12. SINGLE NEUTER STEMS FROM SANSKRIT *BHŪ* ROOTS.—§ 13. THE SAME FROM OTHER CLASSES OF SANSKRIT ROOTS.—§ 14. MODERN NEUTER STEMS FROM SANSKRIT PASSIVE PAST PARTICIPLES.—§ 15. SINGLE ACTIVE STEMS.—§ 16. TREATMENT OF SANSKRIT ROOTS ENDING IN A VOWEL.—§ 17. THE STEM *DEKH*.—§ 18. DOUBLE VERBS.—§ 19. SINDHI DOUBLE STEMS DIFFERING IN THE FINAL CONSONANT.—§ 20. DOUBLE STEMS DIFFERING IN VOWEL AND FINAL CONSONANT.—§ 21. DOUBLE STEMS DIFFERING ONLY IN THE VOWEL.—§ 22. EXAMPLES AND ILLUSTRATIONS.—§ 23. LAWS OF THE FORMATION OF MODERN STEMS.—§ 24. THE PASSIVE INTRANSITIVE.—§ 25. THE PASSIVE.—§ 26. THE CAUSAL.—§ 27. THE PASSIVE CAUSAL.—§ 28. THE CAUSAL IN A NEUTER SENSE.—§ 29. SECONDARY STEMS.—§ 30. REDUPLICATED AND IMITATIVE STEMS.—§ 31. GIPSY VERBAL STEMS.

§ 1. THE Sanskrit verb, with its long array of tenses, intricate phonetic changes, and elaborate rules of formation, seems to have been subjected at a very early period to processes of

simplification. Indeed, we may be permitted to hold that some, at least, of the forms laid down in the works of Sanskrit grammarians, were never actually in use in the spoken language, and with all due deference to the opinions of scholars, it may be urged that much of this elaborate development arose in an age when the speech of the people had wandered very far away from the classical type. Even if it were not so, even if there ever were a time when the Aryan peasant used polysyllabic desideratives, and was familiar with multiform aorists, it is clear that he began to satisfy himself with a simpler system at a very distant epoch, for the range of forms in Pali and the other Prakrits is far narrower than in classical Sanskrit.

Simplification is in fact the rule in all branches of the Indo-European family of languages, and in those we are now discussing, the verb follows this general law. To make this clear, it may be well to give here, as a preliminary matter, a slight sketch of the structure of the verb as it stands in the Sanskrit and Prakrit stages of development.

In that stage of the Sanskrit language which is usually accepted as the classical one, the verb is synthetical throughout, except in one or two tenses where, as will be hereafter shown, the analytical method has already begun to show itself. By separating the inflectional additions, and unravelling the euphonic changes necessitated by them, we may arrive at a residuum or grammarian's abstraction called the root. These roots, which have no real existence in spoken language, serve as useful and indispensable pegs on which to hang the long chain of forms which would otherwise defy all attempts at reducing them to order. Some writers have lately thought fit to sneer at the philologist and his roots, and have made themselves merry over imaginary pictures of a time when the human race talked to each other in roots only. These gentlemen set up a bugbear of their own creation for the purpose of

pulling it to pieces again. No one, as far as I am aware, has ever asserted that at a given period of the world's history a certain race of men used such words as *bhú*, *gam*, or *kar*, till some one hit on the ingenious device of adding to *bhú* the word *ami*, and, modifying *bhú* into *bhava*, burst upon his astonished countrymen with the newly-discovered word *bhavâmi*, "I am." What has been asserted, and truly too, is that in Sanskrit we find a large number of words expressing the idea of "being," in which the consonantal sound *bh* is followed by various vowels and semivowels, which, according to phonetic laws, spring from the vowel *ú*, and that as, for scientific purposes, some common generic term is required to enable us to include under one head all parts of the verb, we are justified in putting together these two constant unvarying elements, and so obtaining a neat technical expression *bhú*, to which, as to a common factor, can be referred all the words expressive of "being" in its relations of time, person, and condition. Analysis and arrangement of this sort is an essential part of every science, and the native grammarians had done this much work for us before European skill was brought to bear on the subject.

Verbal roots, then, are grammarians' tickets, by which actual spoken words are classified and arranged in groups for convenience of investigation. The roots in Sanskrit are mostly monosyllabic, consisting of a consonant followed by a vowel, as *bhú*, *yá*, *ní*, or of a vowel followed by a consonant, as *ad*, *ish*, *ubh*, or of a vowel between two consonants, as *kar*, *gam*, *pat*. Roots may also consist of a single vowel, as *i*, and in the place of a single consonant there may be a nexus, as *grah*, *pinj*, *mlai*. Those roots which have more than one syllable are usually of a secondary nature, being in some cases produced by reduplication, as *jágar*, in others made from nouns, as *kumár*.

Each verbal root presents six phases or grades of action: active, neuter, passive, causal, desiderative, intensive. All these are distinguished by certain modifications of the letters

of the root, and by certain prefixed and affixed syllables. Thus $\sqrt{\text{bhū}}$, "to be," undergoes the following modifications :

<i>Active</i>	}	bhava.
<i>Neuter</i>		
<i>Passive</i>		bhūya.
<i>Causal</i>		bhāvaya.
<i>Desiderative</i>		bubhūsha.
<i>Intensive</i>		bobhūya.

The causal also is in some cases treated as primary stem, and gives rise to subsidiary forms; thus from *pātaya* "cause to fall," is made a passive *pātya*, whence comes a desiderative causal *pipātayisha*.

Each of these six phases may be conjugated throughout thirteen tenses, in each of which are nine forms representing the three persons of the singular, dual, and plural. It rarely happens in practice that any one verbal root exhibits the whole of these forms, but if we regard the general type, we may fairly say that a Sanskrit verb, as an individual entity, is an aggregate of seven hundred and two words, all agreeing in expressing modifications of the idea contained in the root-syllable, which is the common inheritance of them all.¹ Of the thirteen tenses, nine are conjugated according to certain rules which, with some exceptions, hold good for all verbs in the language, but the remaining four tenses are subject to rules by which they are divided into ten classes or conjugations. These four are the present, imperfect, imperative, and optative; and before we can determine what form a verbal

¹ Namely, 6 phases \times 13 tenses \times 9 persons = 702. But this is an extreme calculation, for the Subjunctive (Let) is only found in Vedic Sanskrit; and the two forms of the Perfect (Lit) may be regarded as variations of the same tense. Thus the number of tenses may be reduced to ten, viz. Present (Lat), Imperfect (Lan), Optative (Lin), Imperative (Lot), Perfect (Lit), Aorist (Luā), Future (Lrt), Conditional (Lrā), Second Future (Lut), Benedictive (Āsir Lin). By this reckoning the number of forms would be $6 \times 10 \times 9 = 540$.

root can take in any of these tenses, we must know what conjugation it belongs to.

Inasmuch also as the Sanskrit grammarians class the active and neuter phases together, we must find out which of these two phases any given verb employs, for the terminations of the tenses and persons are different. Some verbs employ both, but the majority are conjugated only in one of the two, and as there is no rule as to which of the two is to be used, the dictionary is our only guide. The active, or *Parasmaipada*, as it is called, stands to the neuter, or *Âtmanepada*, in the same relation as the active in Greek does to the middle voice, and the resemblance is the greater, in that the *Âtmanepada*, like the middle voice in Greek, uses the terminations of the passive.

Although each of the seven hundred and two words which make up the complete typical Sanskrit verb contains the common root-syllable, yet this syllable does not appear in the same form in each word, but is subject to certain euphonic and other influences which affect both the vowels and consonants composing it, and often materially alter its shape. Thus the verbal root *KAR*, "do," appears in classical Sanskrit in the following forms :

1. कृ *Kri*, in 1 du. pf. Par. *chakṛiva*, 1 pl. id. *chakṛima*, 2 s. pf. *Âtm. chakṛishe*, 1 du., 1 and 2 pl. id. *chakṛivahe*, *chakṛimahe*, *chakṛidhve* ; in the whole of the 1 aor. *Âtm.*, as *akṛishi*, *akṛithāh*, *akṛita*, etc. ; in the pass. part. *kṛitah*, and gerund *kṛitvā*, and in the benedictive *Âtm.*, as *kṛishṣhta*, etc.

2. क्री *kri*, in bened. Par., as *kriyāsam*, *kriyāh*, *kriyāt*, etc., and in the passive present, as *kriye*, *kriyase*, *kriyate*, etc.

3. कर् *kar*, in pres. Par., as *karomi*, *karoshi*, *karoti*, and before all weak terminations.

4. कुरु *kur*, in pres. *Âtm.*, as *kurve*, *kurushe*, *kurute*, and before strong terminations.

5. कार् *kâr*, in pf. Par., as *chakâra*, and 1 aor. Par., as *akârsham*, also in the causal, as *kârayati*.

6. कृ *kr*, in 2 and 3 pl. pf. Par., *chakra*, *chakruh*, and 1 and 3 s. pf. Âtm. *chakre*.

In the same way the root *CRU* "hear," appears in some parts of the verb as *çri*, in others as *çru*, *çrú*, *çrin*, and *çráv*. In the whole range of verbal roots there is perhaps not one which does not undergo more or less modification in the course of being conjugated.

Not only does the root-syllable present itself in various forms in the several tenses, but the terminations of the nine persons differ in each tense, and sometimes one tense will have two sets of terminations. Moreover, the endings of any given tense in one phase, differ from the corresponding ones of the same tense in another phase. Thus the terminations of the present tense are in the active phase

Singular	1. ami.	2. si.	3. ti.
Dual	1. avah.	2. thah.	3. tah.
Plural	1. amah.	2. tha.	3. nti.

But in the middle phase the same tense ends in

Singular	1. i.	2. se.	3. te.
Dual	1. avahe.	2. ithe.	3. ite.
Plural	1. amahe.	2. dhve.	3. nte.

This slight outline will suffice to show how vast and intricate are the ramifications of the Sanskrit verb. The reader who has followed the steps by which the noun has been simplified, as shown in the second volume of this work, will not be surprised to find in the present volume how widely the modern verb differs from that of Sanskrit. It was impossible to reduce the verb to anything like the simplicity required by modern speakers without sacrificing by far the greater portion of the immense and unwieldy apparatus of ancient times.

§ 2. Owing to the want of a continuous succession of literary documents, such as exists in the case of the modern Romance

languages of Europe, it is scarcely possible to trace step by step the changes which have occurred in the verb. It is necessary, however, to make the attempt, and to piece together such evidence as we have, because the modern verb is an undoubted descendant of the ancient one, though only a slight trait here and there recalls the features of its parent, and its structure in many points can only be rendered intelligible by tracing it back to the ancient stock whence it sprung.

The first steps in the direction of simplification occur in Sanskrit itself. Many of the elaborate forms cited by grammarians are of very rare occurrence in actual literature, and some of them seem almost to have been invented for the sake of uniformity. Three instances of this tendency in classical Sanskrit may here be noticed.

The perfect tense in Sanskrit, as in Greek, is usually formed by reduplication, so we have from √ तप् “burn,” pf. तताप, √ वृश् “see,” pf. इदृश्, just as *λείπω* makes *λέλοιπα* and *τρέπω*, *τέτροφα*. But there are certain roots which cannot take reduplication, and these form their perfect by an analytical process. The root is formed into a sort of abstract substantive in the accusative case, and the perfect of an auxiliary verb is added to it. The verbs भू “be,” अस् “be,” and कृ “do,” are the auxiliaries principally employed for this purpose. Thus—

√ उद् “wet,” makes pf. उद्दी चकार, उद्दी बभूव or उद्दी आस.

√ च्वास् “shine,” „ „ च्वासी चकार, etc.

√ बोधय “explain,” „ „ बोधया चकार, etc.¹

Another instance of the analytical formation is seen in the future tense made out of the agent of the verb with the present tense of the auxiliary अस् “be.” Thus from √ बुध् “know,” comes the agent बोधिता, which with the present of अस् makes

- | | |
|------------------|------------------|
| S. 1. बोधितास्मि | P. 1. बोधितास्वः |
| 2. बोधितासि | 2. बोधितास्व. |

¹ Max Müller's Sanskrit Grammar, p. 172.

A third instance is a form of phrase in which the passive past participle is combined with this same auxiliary **अस्** to form a perfect definite, as **आगतोऽस्मि** "I have come," or, as more faithfully represented by other European languages, "*je suis venu*," and as we sometimes say ourselves, "I am come." Here an analytical construction supplies the place of the perfect. Closely allied to this is the frequent habit in writers of the classical style of expressing the same tense by the neuter of the p.p.p. with the subject in the instrumental, as **तेन गतं** "by him gone," i.e. "he went," instead of **अगतम्**.

These are the first faint indications of a method which, in the course of ages, has developed to such an extent as to constitute the leading principle in the organization of the modern verb. By this system a greater facility for expressing nice shades of meaning is obtained. **अगतम्** may mean "he went," or, "he has gone," but by the other system each of these two meanings has a phrase peculiar to itself, **गतोऽस्मि** meaning "he has gone," and **तेन गतं** "he went." Precisely in the same way the Latin had only *ego amavi* for "I loved" and "I have loved," but the Romance languages found this insufficient, and they have—

	"I loved."	"I have loved,"
French	j'aimai	j'ai aimé.
Italian	io amai	io ho amato.
Spanish	yo ame	yo he amado.

§ 3. The next step in the reduction of the numerous Sanskrit tenses to a more manageable compass is seen in Pali, originally an Indian Prakrit, but which became the sacred language of the Buddhists of Ceylon, having been carried thither in the middle of the third century¹ before Christ, by Mahendra, son of King Açoka, and spread thence to Burmah and Siam.

¹ Kuhn, *Beiträge zur Pali Grammatik*, p. 1. But Turnour, *Mahawanso* xxix., gives B.C. 307. So also Childers, *preface*, p. ix.

Although the Pali grammarians, in their anxiety to exalt their sacred speech, tell us that the verb has ten conjugations, yet examples of all these are but rarely found.¹ Four of the ten Sanskrit conjugations, the first, fourth, sixth, and tenth, resemble each other very closely even in that language, and are easily brought down to one in Pali. The seventh of Sanskrit also loses somewhat of its peculiar type, which consists in inserting ण् between the vowel of the root and the final consonant, or ण before weak terminations. Thus in Skr. √ रुध् *rudh*, "to obstruct," makes its present रुध्णि *ruṇaddhi*, but in Pali, while the ण् is retained, the present is *rundhati*, after the type of the first class.

Five out of the ten Sanskrit conjugations are thus reduced almost, if not entirely, to one. Of the remaining five, the second of Sanskrit in roots which end in a vowel exhibits some traces of Sanskrit forms, while in those which end in a consonant the types of the first, or *Bhû*, class prevail. Thus Skr. √ या "to go," pr. याति, Pali also *yāti*, but

Skr. √ मृज् "to rub," pr. माष्टि. Pali *majjati*, as if from a Skr. मर्जति.

√ दुह् "to milk," „ दोग्धि. „ *dohati*.

√ लिङ् "to lick," „ लेटि. „ *lehati*.

The third conjugation occasionally takes the reduplication as in Sanskrit, but in many instances prefers the *Bhû* type. Thus

Skr. √ भी "to fear," बिभेति. Pali भायति.

√ धा "to hold," दधाति. „ दधाति and दहति.

The verb *dâ*, "to give," which belongs to this conjugation, has special developments of its own, and is discussed in § 16.

The fifth, eighth, and ninth classes are very similar even in Sanskrit, for while the fifth adds णु to its root, the eighth adds ण; but as all its roots except one already end in ण, it

¹ Seven classes are given by Kaccâyana. See Senart, *Journal Asiatique*, vi. série, vol. xvii. p. 439.

comes practically to pretty much the same thing as the fifth. The ninth adds ण्, ना, and नी to the root before various terminations. Here Pali draws very slight distinctions, making verbs of the fifth class take जु and ना indifferently, and both fifth and ninth appear occasionally in the guise of the first. Thus—

Skr. √ श्रु "hear," v.	शृणोति.	Pali सुणोति and सुणाति.
√ बन्ध् "bind," ix.	बध्नाति.	„ बंधति.
√ कृ "do," viii.	करोति.	„ करोति.
√ मन् "think," viii.	मनुते.	„ मज्जति.

The reason why the forms of the Bhû conjugation exercise so great an influence, and, like the *-as*-stem in nouns, so largely displace all the other types, is probably that the first conjugation is by far the largest, containing upwards of nine hundred out of the two thousand roots said to exist in Sanskrit. The second conjugation has only seventy-three, the third but twenty-five, the fourth and sixth about one hundred and forty each. The tenth, it is true, contains four hundred, but it is identical in form with the causal. The fifth has only thirty-three, the ninth sixty-one, while under the seventh class are twenty-five, and under the eighth only nine. These figures, it must be added, are taken from the Dhâtupâṭha, a grammarian's list of roots,¹ which contains many roots seldom, if ever, found in use, so that for all practical purposes the first conjugation covers more than half the verbs in the language. When it is also remembered that the fourth, sixth, and tenth differ but slightly from the first, it is not surprising that the terminations common to these four conjugations should have fixed themselves in the popular mind, and been added by the vulgar to all roots indiscriminately. Nearly all those verbs which retain the type of any conjugation, except the first, are words of extremely common use, which would naturally keep their

¹ Westergaard, *Radices Sanskr.* p. 342.

well-known forms in the mouths of the people in spite of all rules and tendencies to the contrary.

§ 4. The dual number has entirely disappeared from Pali, and the *Ātmanepada*, or middle phase, has practically merged into the active, for although Kaccāyana (J. As., vol. xvii. p. 429, sūtra 18) gives terminations for it, yet it is admitted that those of the active may be used instead, and practically it would appear that they are so used. The other phases, as causal, passive, desiderative, and intensive, have their own forms as in Sanskrit.

Among the tenses the chief is the present, and it is in Pali that we first find a tendency to retain throughout the whole verb that form of the root which is in use in the present. This tendency grows stronger in the later Prakrits, and becomes an almost invariable rule in the modern languages. Thus—

Skr. √ पच् “cook,” present पचति.	Pa. पचति.
future पच्यति.	„ पचिस्सति.
aorist अपाचीत्.	„ अपचि.
gerund पक्त्वा.	„ पचित्वा.

Phonetic influences in Sanskrit change this root as regards its final consonant in the different tenses, but Pali, having got hold of the form *pach* in the present tense, retains it throughout the verb. It is still, however, only a tendency, and not a law, for we find instances in which Pali forms are derived directly from the corresponding tense in Sanskrit. One who should attempt to learn Pali without reference to Sanskrit would find it difficult to understand how the words *karoti*, *kubbati*, *kayirā*, *kāhāmi*, *akāsi*, *kattum*, could all spring from the same verbal root. It is only when the corresponding Sanskrit forms *karoti*, *kurvate*, *kuryāt*,¹ *kartāsmi*, *akārshāt*, *kartum*, are put by their

¹ Or more strictly from an older *karyāt* not in use in classical Sanskrit. Kuhn, Beiträge, 106.

side, that the thread which connects them all becomes evident. Just so in the Romance languages, Italian *so, sa, sapete, sanno, seppi*, seem to have very little beyond the initial *s* in common, till it is perceived that they come from the Latin *sapio, sapit, sapitis, sapiunt, sapui*; thus, also, *ho* and *ebbi* can only be seen to be parts of the same verb when their origin from Latin *habeo* and *habui* is recognized. In Spanish there is the same difficulty, as will be seen by comparing *hacer, hago, hice, hare, and hecho*, with their Latin originals *facere, facio, feci, facere habeo, and factum*. In Portuguese, which seems to be the lowest and most corrupt Apabhraṇṣa of the Romance Prakrits, the changes are such as almost to defy analysis. For instance, *ter, tenho, tinha, tive, terei*, correspond to Latin *tenere, teneo, tenebam, tenui, tenere habeo*: also *hei, houve, haja, to habeo, habui, habeam, and sou, he, foi, seja, to sum, est, fui, sit*.¹

The tenses of the Pali verb are eight in number.² These correspond to the tenses of the Sanskrit verb, omitting the periphrastic or second future (लुङ्), the benedictive (अचिर लिङ्), and the subjunctive (लेट्). The present active is almost exactly the same as the Sanskrit as regards its terminations in the Bhū form, and the middle only differs, and even then very slightly, in the 1 and 2 plural. Thus—

Skr. 1 pl. पचामहे. 2. पचध्वे.

Pa. 1. पचामहे. 2. पचध्वे.

In this tense, as in many others, Pali is not very instructive, it clings too closely to the Sanskrit. It is, however, necessary to give a sketch of its forms, because they exhibit the first traces of that gradual change which has led to the modern conjugation. Even when the Pali conjugates a verb according to

¹ Diez, Gramm. d. Romanischen Sprachen, vol. ii. p. 188.

² The materials for this section are taken chiefly from Kuhn, Beiträge, p. 93 *seqq.*, with some additions from Childers's Dictionary, and a few remarks of my own.

any class other than the Bhû, it still keeps the personal endings of Sanskrit for that conjugation; thus from √ या "go," we have—

Pa. S. 1. यामि, 2. यासि, 3. याति; P. 1. याम, 2. याच, 3. याति.

which differs from Sanskrit only in omitting the visarga in P. 1.

The imperative follows the type of the present, and may be thus compared with Sanskrit Parasmaipada,

Skr. S. 1. पचानि, 2. पच, 3. पचतु; P. 1. पचाम, 2. पचत, 3. पचंतु.

Pa. S. 1. पचामि, 2. पचहि, 3. पचतु; P. 1. पचाम, 2. पचच, 3. पचंति.

and with the Âtmanepada, thus—

Skr. S. 1. पचै, 2. पचस्व, 3. पचतां; P. 1. पचामहि, 2. पचध्वं, 3. पचंतां.

Pa. S. 1. पचै, 2. पचस्सु, 3. पचतं; P. 1. पचामसे, 2. पचहो, 3. पचंतं.

Here the S. 1 Parasmai seems to have arisen from some confusion with the present, as also P. 2. Noteworthy is S. 2, with its ending हि, which, though only found in classical Sanskrit in the second, third, seventh, and ninth conjugations, has crept into all in Pali, and has continued on into the mediæval period, thus Chand

तिग सु गल्ह चच्छी कहहि।

"Say thou a good word of them."—Pr. R. i. 9.

where कहहि = Skr. कथय (हि). In Vedic Skr. हि appears in all the conjugations. Of the Âtmane forms P. 1 seems to be derived from an older form, *masai*. P. 2 should perhaps be read *hvo*, not *who*, in which case it is a regular resultant from Sanskrit *dhv*.

The potential is the Sanskrit optative (liñ), thus—

PARASMAI.

Skr. S. 1. पचैयं, 2. पचैस्, 3. पचेत्; P. 1. पचेम, 2. पचेत, 3. पचेयुस्.

Pa. S. 1. पचेयामि, 2. °य्यासि, 3. °य्य; P. 1. °य्याम, 2. °य्याच, 3. °य्युं.

ÂTMANE.

Sk. S. 1. पचेय, 2. पचेद्यास्, 3. पचेत; P. 1. पचेमहि, 2. पचेध्वं, 3. पचेरन्.
Pa. S. 1. पचेय्, 2. पचेद्यो, 3. पचेद्य; P. 1. पचेय्याम्हे, 2. °य्यहो, 3. पचेर'.

In this tense the point specially to be noticed is the tendency to simplify not only the root-syllable, but the range of terminations also. Having got the syllables *eyya* as the type of the tense, Pali seeks to avoid all further distinctions, and to use as much as possible the personal endings of the present tense. It sometimes conjugates the potential according to the types of other classes, and in this respect follows the lead of the present less faithfully in this tense than in the imperative. Thus, though in the present and imperative of *kar*, it follows the Sanskrit, and has *karoti*, *karotu*, yet in the potential it treats *kar* as if it belonged to the Bhû class, and has *kareyyāmi* as though from a Sanskrit *kareyam* instead of the actual *kuryām*. There are other peculiarities about this tense which are not here noticed, as having no bearing upon the subject of the modern languages.

The imperfect has been, to some extent, mixed up with the aorist (lun), and both, together with the perfect, lead us into considerations which are of interest only for Pali itself, not having survived or had any influence on modern developments. They may therefore be passed over as immaterial to our present inquiry.

The future, on the contrary, offers many interesting peculiarities, especially, as will be seen hereafter, in reference to Gujarati and some of the rustic dialects of Hindi. The future is a different tense in the modern languages, and every scrap of information which can help to elucidate it deserves special notice. It runs thus in Pali (√ गम् "go")—

Skr. S. 1. गमिष्यामि, 2. °ष्यसि, 3. °ष्यति; P. 1. °ष्यामस्, 2. ष्यथ, 3. ष्यंति.
Pa. S. 1. गमिस्सामि, 2. °स्ससि, 3. °स्सति; P. 1. °स्साम, 2. स्सथ, 3. स्संति.

Here the only noteworthy feature is the change of च् into स्. The Âtmanepada follows the same rule throughout. Although the tendency to keep that form of the root which exists in the present leads to divergences from the Sanskrit future type, yet instances occur in which the Sanskrit type is preserved. These occur in reference to that very troublesome feature in the Sanskrit verb, the intermediate ह्, which is sometimes inserted between the root and the termination, and sometimes not. When it is not inserted, the euphonic laws of Sanskrit require that the final consonant of the root be changed to enable it to combine with the initial consonant of the termination. Thus √ पच "cook," when it has to take the future termination ष्यति, becomes पक् and पक् + ष्यति = पक्ष्यति. Here Pali sticks to the form पच्, because it is used in the present and makes its future पचिस्सति as though there had been (as there probably was in colloquial usage) a Sanskrit future पचिष्यति with the intermediate ह् inserted.

In a certain number of verbs, however, it has two forms, one as above retaining the root-form of the present, and the other a phonetic equivalent of the Sanskrit. Kuhn¹ gives the following examples, to which I add the Sanskrit for comparison.

Skr. √ गम् "get,"	future गप्स्यते.	Pali गच्छति but also गभिस्सति.
√ वच् "speak,"	„ वक्ष्यते. „ वक्खति.	
√ घा "put,"	„ धाक्ष्यति. „ धक्खति.	
√ वस् "dwell,"	„ वत्स्यति. „ वक्खति but also वसिस्सति.	
√ छिद् "cleave,"	„ छित्स्यति. „ छेक्खति „ छिदिस्सति.	
√ भुक् "eat,"	„ भोक्ष्यति. „ भोक्खति „ भुंजिस्सति.	
√ मुच् "loose,"	„ मोक्ष्यति. „ मोक्खति „ मुञ्चिस्सति.	
√ श्रु "hear,"	„ श्रोष्यति. „ शोस्सति „ शुणिस्सति.	

¹ Beiträge, p. 116.

The consonantal changes are in accordance with the treatment of the nexus as explained in Vol. I. p. 304. The striving after uniformity is seen, however, in the retention of the alternative forms having the same type as the present, and it is, moreover, worth observing that the forms which reproduce the type of the Sanskrit without the intermediate *ṛ* seem by degrees to have been misunderstood. The illiterate masses, and even those better instructed, seem to have missed the *issati* which so generally indicated to their minds the future tense, and regarded those forms which had not this familiar sound as present tenses. So they made double futures by adding the *issa* to them. Thus from *दृश्* "to see," future *द्रक्षति*, Pali made a form *dakkhati*, but the people by degrees took this for a present, and made what to them seemed a more correct future *dakkhissati*. I mention this here as I shall have occasion hereafter to discuss the much-debated question of the origin of the familiar modern stem *dekh* "see" (see § 17). Another instance is

Skr. $\sqrt{\text{शक्}}$ "be able," future *शक्षति*. Pa. *सक्खति*, whence vulgo *सखिस्सति*.

In one case Pali has a future which points back to a Vedic form:

Skr. $\sqrt{\text{रुद}}$ "weep." Vedic future *रोत्स्यति*. Pa. *रोच्छति*.
Classic ditto *रोदिष्यति*. „ *रोदिस्सति*.

Occasionally the *स्* is softened to *ह*, as in *वाहति*, *वाहिति* from *वरिस्सति*, Skr. *वरिष्यति*. This is noteworthy with reference to Bhojpuri and the eastern Hindi dialects generally.

§ 5. It used to be held that Pali was a descendant of the Māgadhi dialect of Prakrit, but this opinion is now, I believe, exploded. Though the question is not yet set at rest, it would seem to have been fairly established that Mahendra was a

native of Ujjayin, and that the language which he carried to Ceylon was the ordinary vernacular of his own province.¹ This dialect was not very different from that of Magadha, and Mahendra may have slightly altered the Māgadhi sayings of the great master, by his Ujjayini pronunciation, while retaining the name Māgadhi out of deference to the sacred associations which clustered round the birthplace of Buddha.

Be this as it may, the nearest Indian dialect to Pali seems undoubtedly to be the Prakrit of the Bhāgavatī, a sacred book of the semi-Buddhist sect of Jainas. If Hemachandra, himself a Jain and author of several works on Prakrit, were available for reference, our task would be easier; as yet, however, none of Hemachandra's writings have been printed or edited. Weber's articles on the Bhāgavatī are at present our only source of information.²

In the Jaina Prakrit the ten conjugations of the Sanskrit verb are, with few exceptions, reduced to the Bhū type. In this respect it goes further than Pali, treating as verbs of the first conjugation many which in Pali retain the type of other conjugations. The fifth, seventh, and ninth conjugations, which in Sanskrit insert *ञ्* with certain variations, are all reduced to one head by regarding the *ञ्* as part of the root, as is also the case with the *ञ्* of the fourth class. The *a* inserted between the root and termination of the Bhū class is used throughout, though occasionally weakened to *i*, or changed to *e* from some confusion between this and the *e* = *aya*, which is the type of the tenth class. The following examples will illustrate the above remarks.

¹ Kuhn, *Beiträge*, p. 7.

² Pischel's admirable edition of Hemachandra's Grammar (Orphanage Press, Halle, 1877) has reached me just as this work is going to press, and too late to be of use for this edition, except for a few hasty notes here and there. Mueller's *Beiträge zur Grammatik des Jainaparakrit* came into my hands about the same time. I find it enables me to add a few illustrations to this section, which, however, was written in the latter part of 1875.

Skr. √ ह "take," i. हरति	Jaina हरति, हरर.
√ विद् "know," ii. वेत्ति	„ वेदेर.
Pl. 3 विदन्ति	„ वेदेति.
√ धा "put," iii. दधाति	
with अपि, अपिदधाति	„ पिहेर "puts on (clothes)" and पिहाइ.
√ सिध् "succeed," iv. सिध्यति	„ सिन्धइ.
but आराध् "propitiate," आराध्यति	„ आराहेर.
√ आप् "get," v. आप्नोति.	
with प्र, प्राप्, प्राप्नोति	„ पाउणइ, the ण being treated as part of the root.
√ चि "gather," v. चिनोति	„ चयति, चयइ, but also चि- नाइ, with the same confusion between the नो of v. and ना of viii. as occurs in Pali.
√ श्रु "hear," v. शृणोति	
with प्रति, प्रतिशृणोति	„ पडिसुणेइ "promises."
√ स्पर्श् "touch," vi. स्पर्शति	„ फुसेइ.
√ भञ्ज् "break," vii. भनन्ति	„ भंजइ.
√ कृ "do," viii. करोति	„ करइ.
√ ग्रह् "take," ix. गृह्णाति	„ गेइइइ, here again the श् has passed into the root.
√ ज्ञा "know," ix. जानाति	„ जाइइ.

The tenth class being identical with the first is omitted. It will be seen that the present tense is formed throughout on the model of the first conjugation, the Jain words given above being phonetic modifications of words which would be in Sanskrit respectively *harati*, *vedati*, *dhâti*, *ârâdhati*, *prâpanati*,

chayati, suṇati, bhanjati, karati, grihṇati, and jānati, if all those verbs belonged to the first or Bhû conjugation.

It is not so easy to draw out a full verbal paradigm in this dialect as in Pali, because we have as yet no grammars, and are obliged to fall back on the words that occur in a single text. The range of tenses appears to consist of a present (corresponding to the Sanskrit *lat*), imperative (*lot*), potential (*lin*), imperfect and aorist jumbled together as in Pali, and future (*lrit*). The perfect (*lit*) seems to be altogether wanting, as it is in the modern languages.

The present runs thus :—✓ जम् “bow.”

S. 1. जमामि,	2. जमसि,	3. जमति;	P. 1. जमामो,	2. जमह्,	3. जमंति.
जमेमि,	जमेसि,	जमेति;	जमेमो,		जमेमि.
		जमह्;			जमेमि.
		जमेह्.			

Those terminations which contain the vowel *e* have crept into the conjugation of all verbs from the tenth, to which that vowel, as shortened from *aya*, must be held strictly to belong, or to causals. Thus in Bhâg. i. 60, we have *phāseti, pāleti, sobhēti, tīreti, pūreti, kitteti, anupālēi, ārāhēi*, for Sanskrit स्पर्शयति, पाक्षयति, शोभयति, तारयति, पुरयति, कीर्त्तयति, अनुपाक्षयति, आराधयति, respectively. In the last word the causal form becomes the same as the active given above. Of the imperative we have only the S. 2 and P. 2, which are in fact the only persons which an imperative can properly have. The S. 2 takes the ending हि as in Pali with junction vowels *ā* and *e*, the P. 2 ends in ह्, which, as Weber points out, is from the P. 2 of the present, in Sanskrit ह. Thus—

Skr. ✓ रश् “shine,” causal रोचय, impv. रोचय, Jaina रोएहि.

अद्वा “believe,” „ अद्देहि. „ सहहाहि (pres. सहहर).

✓ बंध “bind,” impv. P. 2. बन्धीत, „ बंधह्.

The potential, of which only the S. 3 is traceable, resembles Pali in using the termination *eyya* with variant *ejja*.

Skr. √ गम् "go," S. 3. गच्छेत् Jaina गछेच्च, गछेच्च.

√ ग्रह "take," „ गृहीयात् „ गेयहेच्च.

But there exist some old simple forms derived by phonetic changes from the corresponding Sanskrit tense, as kujja = kuryât, dajja = dadyât (Mueller, p. 60).

The future resembles that of Pali, thus—

S. 1. नमिस्सामि, 2. °इस्ससि, 3. °इस्सइ; P. 1. °इस्सामो, 2. °इस्सइ, 3. इस्संति.

It also appears with a termination *ihi* produced by weakening स्स into ह् and the following *a* to *i*, thus—

Skr. नमिष्यति, Jain गछिहिति and नमिहिति.

Moreover, there is a trace of the double future like Pali *dakkhissati*.

Skr. √ पद् "go," with उप, उपपद् "attain," future उपपत्स्यते, Jaina उववज्झिहिति.

Here उपपत्स्यते would phonetically become उववच्छद्, and by still further softening उववज्झद्, whence, as if from a present, is formed the future उववज्झिस्सद् and उववज्झिहिति.

§ 6. The reduction in the number of tenses necessitates a greatly extended use of participles. This is one great step in the transition from the synthetical to the analytical system. The Sanskrit present active participle takes in that language the characteristics of the ten conjugations, and is declined as a noun in three genders. It ends properly in *ant*, but the nasal is dropped before certain terminations, as

M.	F.	N.
पचन्	पचन्ती	पचत्.
बधन्	बधन्ती	बधत्.

The nasal, however, is retained throughout in Jaina Prakrit, thus—

Skr. ज्वलन्	ज्वलन्ती	ज्वलत्.
Jaina जलन्तो	जलन्ती	जलन्तं.

This peculiarity is worth remembering; much depends on this retention of the nasal, as will be seen when we come to the modern Sindhi and Panjabi verbs.

Very great interest attaches to the participle of the future passive, which in Sanskrit ends in तव्य. In verbs which do not take intermediate ह्, this ending is added directly to the root with the usual Sandhi changes; but as Prakrit prefers to insert the ह् in order to preserve the root-form of the present, it comes to pass that the त् of the termination stands alone between two vowels, and in consonance with Prakrit phonetics is elided. The hiatus thus produced is in the Jaina writings filled by च्. If to this we add the regular mutation of व् into ब्, we get from तव्य the form चब्. In its original meaning this participle corresponds to the Latin in *ndus*, as *faciendus*, and expresses that which is to be done, as खया गन्तव्यं “by thee it is to be gone,” i.e. “thou must go.” In this sense it occurs frequently in Bhāgavatī, as for instance in § 56 :

Jaina एवं देवानुप्रिया गन्तव्यं, चिट्टियव्यं, निशीतियव्यं, भुजियव्यं, etc.

Skr. एवं देवानुप्रिया गन्तव्यं, खातव्यं, निषत्तव्यं, भोक्तव्यं, etc.

“Thus, O beloved of the gods, must ye go, must ye stand, must ye sit, must ye eat,” where the last two words postulate a Sanskrit form with the ह् inserted, such as निशीतितव्यं, भुजितव्यं.

It is obvious that it would require no great straining of the sense of this participle to make it into an infinitive, and seeing that as early as this Jaina dialect the use of the regular Sanskrit infinitive in तुं has become rare, it follows that recourse should be had to some participial form to supply its place. In this way we find the past passive participle in हत्, with the त् elided and

its place supplied by च, employed in a construction where we should expect the infinitive. Thus Bhâg. § 54, इच्छामि पद्माविद्यं, मुंडाविद्यं, सेहाविद्यं, सिक्खाविद्यं (Weber, Bhâg. p. 274): "I wish to wander, to take the tonsure, to practise austerities, to learn," as though from Sanskrit forms प्रव्राजितं, मुण्डापितं, सेधापितं, शिषापितं, the three last being causals formed with अप, as is frequently the case with causals in Prakrit, though of course these forms are not found in Sanskrit. In that language the formation of causals by means of प् is restricted to a few stems.

More will be said on this subject in a subsequent chapter, but it is necessary here to note an early instance of this process which takes a much wider development in later times, the infinitive in Gujarati and Oriya and several participial constructions and verbal nouns being derived from it.

§ 7. The scenic Prakrits represent a further step in development. Despite the admittedly artificial character of these dialects, they probably retain forms which were at one time in general use, although that time may not have been the epoch when the dramas were written, and without referring to them, the structure of the modern verb could not be clearly understood. It is expedient to avoid discussing this question, lest attention should be drawn away from the real subject of this work, namely, the *modern* languages. All this part of the present chapter is merely introductory and is only inserted in order to pave the way for a more intelligent appreciation of the origin and growth of Hindi and its fellows.

In the Mâhârâshtri or principal poetical dialect all conjugations are reduced to the type of the first or Bhû class, and the same holds good for the Çauraseni or chief prose dialect. Only here and there do we find faint traces of the peculiarities of other conjugations. Of the six phases only three remain, active, passive, and causal. The passive differs from the active only in the form of the root, the characteristic च of the

Sanskrit passive having been worked into the stem, and the terminations of the active being added to it. The Âtmanepada and the dual are of course rejected.

Of tenses these dialects have a still more restricted range than the Jaina Prakrits. They have the present, imperative and future, with traces of the potential. The past tense is chiefly formed by the p.p.p. with auxiliary verbs. Thus from √ च्छ “shine,”

Present S. 1. रोचामि,	2. रोचसि,	3. रोचद्.
रोचमि,		रोचर.
रोचन्हि,		
P. 1. रोचामो, °मु, °म,	2. रोचध, °ह,	3. रोचन्ति.
रोचम, °मु, °न्हो, °न्ह,	°त्य, °धं.	
रोचिमो, °मु,	°इत्य.	

Here are observable those first indications of a confusion of forms, and uncertainty in their use, which are always characteristic of that period in languages when the synthetical structure is breaking down into the analytical. In these dialects, as in Jaina Prakrit, the practice exists of inserting ए as a junction vowel; thus we have such forms as क्खेमि “I do,” Skr. करोमि, instead of करामि, which would be the regular result of treating कर् as a Bhû verb, ग्खेन्ह for गच्छाम, “let us go.” The presence of the ह in S. 1 and P. 1 is accounted for by its being confused with that construction in which the present of च्छ is used with a past participle; thus we find क्खदन्हि “I was made” = Sanskrit कृतोऽस्मि, and पेसिदन्हि “I have been sent” = Skr. प्रेषितोऽस्मि.

The imperative has the following forms—

S. 2. रोच	3. रोचदु.	P. 2. रोचध	3. रोचन्तु.
रोचाहि	रोचउ.	रोचह.	

The S. 2 has also forms रोचस्स, रोचस्सु, pointing to a Sanskrit Âtmane form रोचस्व and P. 2 similarly रोचध = Skr. रोचध्व, though neither are used in a middle sense, but are equivalents as regards meaning of the Sanskrit active.

The following are a few examples :

पेक्षस्स "look thou!"	Skr. प्रेक्षस्.
बभस्स "bow thou!"	„ बभस्.
बहध "bear ye."	„ बहत्.
जाध "go ye."	„ जात.
अवेध "go away."	„ अपेत.
ओशसध "get out of the way!"	„ अपसरत्.
कसेध "do."	„ कुरुत्.
अग्नेध "wake up."	„ आगृहत्. ¹

The future most usually exhibits the form of the Sanskrit present in **इष् = इस्स**.

S. 1. रोचिस्सामि, 2. रोचिस्ससि, 3. °इस्सह्.

रोचिस्सं

P. 1. °इस्सामो, 2. °इस्सध, 3. °इस्सन्ति.

etc.

°इस्सह्.

This form is used indifferently with roots of all classes as in Pali, but here also there still subsist some traces of a future formed without the intermediate **इ**. Vararuchi (vii. 16, 17) gives the following :—

Skr. √ श्रु "hear,"	fut.	श्रोष्यामि.	Pr. श्रोच्छं.
√ वच् "speak,"	„	वक्ष्यामि.	„ वोच्छं.
√ गम् "go,"	„	[गत्स्यामि].	„ गच्छं.
√ बह् "weep,"	„	Ved. रोत्स्यामि.	„ रोच्छं.
√ विद् "know,"	„	वेत्स्यामि.	„ वेच्छं.

These forms are, however, justly regarded as exceptions; for the rule in scenic, as in other, Prakrits is to retain throughout the root-form of the present. The regular type of the future is that in *issa-*, and the above words have also a future formed in the regular way, सुचिस्सह्, वचिस्सह्, गमिस्सह्, etc. This स्स

¹ Some of these are Māgadhi Prakrit, but for my present purpose it is not necessary to draw a distinction between Māgadhi and Cauraseni.

is softened to ह, and the following vowel is weakened to इ, producing as characteristic the syllables *ihi*. Thus—

✓ हस् “laugh,” S. 1. हसिहिमि. 2. हसिहिसि, 3. हसिहिह, etc.

By a forgetfulness of the origin of such forms as सोच्छ, the ordinary future terminations may be added to them too, just like *dakkhissati* in Pali (§ 4), so that we find सोच्छिस्सति, and सोच्छिहिति.

The various tenses which in Sanskrit indicate past time have already in Pali and the earlier Prakrits been fused down into one. In scenic Prakrit a further step is taken, and the syllables *ia*, erroneously written *īa* in some MSS., are added to the root for all persons of the past tense (Var. vii. 23, 24. Lassen, Inst. Pr., 353). This is probably the neuter of the p.p.p. in Sanskrit, and its use is due to the frequency of the construction with the instrumental. Instead of saying “I saw, I went, I heard,” the people said, “by me seen, gone, heard.” This point is one of great importance in modern Hindi and Gujarati.

§ 8. While the Maharashtri and Çauraseni dialects are considered the principal ones in the dramas, there are yet others of great importance, such as the Māgadhi, with its sub-dialects. Among these, however, it is necessary only to notice that called Apabhraṇça. I do not wish here to touch upon the question whether the dialect called by this name in the dramas really represents the speech of any particular Indian province or not. I assume, for the sake of convenience, that Apabhraṇça is really a vulgar speech further removed from the classical idiom than Maharaashtri or Çauraseni. There may have been half a dozen Apabhraṇças, probably there were. In this section I am merely seeking to put together examples of verbal forms in a dialect one step nearer to modern times than the principal scenic Prakrits, and having done so, shall go on to my own special subject.

All that we can expect in the way of tenses after what has been said in the preceding sections, is a present, an imperative, and a future. The rest of the verbal work is done by participles.

- ✓ प्रच्छ "ask," Present S. 1. पुच्छामि, 2. °च्छसि, 3. °च्छ.
 पुच्छमि, एह.
 °एमि °हमि.
 P. 1. पुच्छाम, 2. पुच्छह, 3. °चंति.
 °एह.

- ✓ छ "do," Imperative S. 2. करहि, P. 1. करज्, P. 2. करह.
 करे,
 करि, करज्.
 कर, करह.
 कर,

In the future, although the form with the characteristic *issa* is found as सुमरिस्सहि = करिष्यति, Skr. ✓ क्षु, yet more commonly we find the form in which स्स has been softened to ह; thus

- S. 1. करिहिमि, 2. करिहिसि, 3. करिहिर, etc.

The grammarians also give a

- P. 1. in ज् as कासाज् = करिष्याम.

The participles resemble in most respects those in other Prakrit dialects, but that in तव्य becomes हव्य, as करहव्य and करिहव्य = करितव्य (कर्तव्य). The gerund ends in प्यि, प्यिस, and a softened form बि; the ordinary Çauraseni form हव, which will be found in several modern languages, is here also used. To the gerund rather than to the infinitive, as the grammarians would have it, seems to belong the form in एवज्, as सहिवज्, the exact genesis of which is doubtful, though, as to the final ज्, there is an analogy in the true infinitive सहवज्, which very closely approaches to Chand's forms, as वरवज्, वरववु.

In addition to the above forms which are found in scenic Apabhraṇṣa, others and those more genuine fragments of popular speech are to be picked out from scraps that have

been preserved by bards. It is much to be wished that we had more of Hemachandra's works accessible, as in them we should doubtless find a rich mine of such words. Thus for all past tenses there is the participial form in **इउं** for all three persons, as

आबिउं = आबितं (आतं).

बहिउं = बहितं.

अप्पिउं = अप्पितं.

It has a plural in **आ** or **या**, as:

आया = आयताः

वारिया = वारिताः

उट्टिया = उट्टिताः

Sometimes also the *u* of the singular is rejected and *a* substituted, as **अबिअं = अबितं**. There are other forms to be found in these poems which will be referred to hereafter when the modern forms which they illustrate are under discussion.

As a general result from the preceding brief sketches it may be asserted that Sanskrit, Pali, and the Prakrits taken collectively as the languages of the earlier stage have a common structure, though in different grades. Sanskrit, with its full range of synthetical tenses, yet admits here and there analytical constructions. Pali does the same, though its synthetical tenses are fewer and simpler. The Prakrits reduce the tenses still further, and make greater use of participial constructions. The treatment of the root-syllable also shows a gradually increasing tendency to simplification, for whereas in Sanskrit it is changed in form repeatedly in the various tenses, a practice begins in Pali and grows more common as we go down the stream, of using in all parts of the verb that form of the root which is found in the Sanskrit present.

From the review of these languages given above the passive and causal have been purposely omitted, because the parts which they play in the development of the modern verb are peculiar,

and will be better understood when seen side by side with the modern forms. The desiderative and intensive have left few or no traces of their existence, and may be passed over unnoticed.

§ 9. We may now approach the languages of the present day, and the discussion becomes more minute and particular. Though the verb of the new world has ways of its own, yet it stretches out hands across the gulf of centuries to the old world verb, and supports its claim to descent from it by still preserving traces unmistakeable, though often faint and irregular, of the ancient forms and systems.

As in the noun, so also in the verb, the first thing to be considered is the stem. The modern verbal stem undergoes no changes, but remains absolutely the same throughout all moods, tenses and persons. To this rule there is a small though important exception, consisting of some participles of the preterite passive which are derived direct from the Prakrit forms, and are thus early Tadbhavas. The number of these early Tadbhava participles differs in the various languages. They are most numerous, as might be expected, in Sindhi, which has a hundred and forty of them in a total of about two thousand verbs. In Panjabi, Gujarati and Marathi the number is rather less, while in Hindi only five, and in Bengali and Oriya only two exist. They will be found, together with their derivations, in Chapter III. §§ 46, 47, 48.

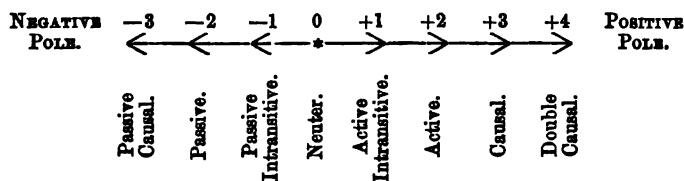
With this slight exception the verbal stem remains unaltered throughout. Thus, having got, by means hereafter to be explained, the word *sun* for "hear," Hindi simply tacks on to it the terminations; thus *sunná* to hear, *suntá* hearing, *suná* heard, *sunún* I hear, *sune* he hears, *suno* hear ye! *sunegá* he will hear, *sunkar* having heard.

Primary stems are almost always monosyllabic, but secondary or derivative stems have often more syllables than one. The

latter may be brought under three heads. First, stems derived from Sanskrit roots with which a preposition has already been compounded, principally उत्, नि, प्र, and सं, as *utar* "descend," *nikal* "go out," *pasar* "spread," *sankoch* "distress." Second, stems formed by reduplication, as *jhanjhan* "tinkle," *tharthar* "flutter." Third, stems with an added syllable, as *gutak* "swallow," *ghast* "drag," *karkach*, "bind."

It was seen above that in the old world verb there were six phases, and that two of these, the desiderative and intensive, have since been lost. The modern verb having to provide for active, neuter, passive, causal and other phases, has been obliged to have recourse to processes of its own, by which it arrives at the possession of a much wider range than Sanskrit can boast of, and does it too by far simpler means. Partly this result is obtained by ingenious adaptations of Prakrit forms, partly by modifications of, or additions to, its own stems, and partly by combining two stems together. It will first, therefore, be necessary to examine what phases the modern verb has, and then to proceed to examine the processes by which it has provided itself with the necessary forms for each phase.

§ 10. Those phases which are expressed by one word may be ranged as regards meaning in a regular scale of grades of action, according to the degree and kind of activity they express. In the following scheme we take the neuter as the point of quiescence, and trace degrees which start from it towards a positive pole indicating activity, and a negative pole indicating passivity.



The foregoing table looks, I fear, somewhat fanciful, but I know not how better to express a matter which is a striking and very important feature in the modern Aryan verb. It may be explained by considering each phase separately.

The neuter verb (0) expresses neither action nor passion. It conceives of the subject as in a condition of mere existence, as *being* something, not *doing*, and is therefore the simplest phase of verbal description. Pure neuter verbs are *ho* "be," *rah* "remain."

The next grade is the active intransitive (+1) which conceives of the subject as indeed acting, but acting in such a way that his action does not pass beyond himself to affect an external object, as *soch* "think," *chal* "walk," *phir* "revolve."

The active transitive comes next (+2). In this the subject is considered as acting in such a way that his action affects external objects, as *mār* "beat," *khā* "eat," *pi* "drink."

The next grade is the causal (+3), in which the subject acts upon an external object in such a way as to cause it to act in its turn upon a second object, as H. *sund* "cause to hear," H. *phirā* "cause to turn."

In some of the languages there is a yet further grade, the double causal (+4), in which the subject causes the first object to set in motion a second object, so that it affects a third object, as S. *pherā* "cause to cause to turn," S. *ghārā* "cause to cause to wound."

Returning now to the neuter or central point, and starting off again in the opposite direction towards the negative pole, we arrive at the passive intransitive (−1). In this phase the subject not only takes no action, but is himself under the influence of exterior agencies. It differs as much from the neuter on one hand as from the passive on the other, and is a sort of middle voice. It is called in Sanskrit grammar *Bhāva-* or *Sahya-bheda*, and is principally used in Gujarati, though ex-

isting in the other languages also, as G. *abhaḍā* "be polluted" (be in a state of pollution), H. *ban* "be built" (be in process of construction).

The passive (-2) is that phase which regards the subject as no longer an agent, but as being acted upon, as S. *dhōija* "be washed."

Lastly comes the passive causal (-3), where the subject causes an object to be acted upon by a second object, as M. *māravi* "cause to be struck."

It must not be supposed that all of these phases are found in every language. On the contrary, in none of the languages are there separate forms for each phase. It is only on reviewing the whole seven in a body that the full range of phases is seen. Generally speaking, the eight phases are represented by six sets of forms :

- | | | |
|--------------------|-----------|---------------|
| 1. Neuter, | including | 0, +1 and -1. |
| 2. Active, | „ | +2. |
| 3. Passive, | „ | -2. |
| 4. Causal, | „ | +3. |
| 5. Passive Causal, | „ | -3. |
| 6. Double Causal, | „ | +4. |

The double causal and passive have separate and distinct forms only in Sindhi. The passive, however, is found in some rustic dialects of Hindi. Generally the use of the passive construction is avoided by having recourse to the passive intransitive (-1) or the neuter (0), the former of which has a distinct form in Gujarati, Old Hindi, and Bengali, and in the construction of sentences in which it is used resembles the active, like *vapulo* in Latin.

Of the above phases the neuter and active are the simplest, the other forms being derived from them by the addition of syllables or internal modifications; the secret of the formation

of the modern verb is therefore to be sought for in the neuter and active.

§ 11. Some verbal stems are found only in the neuter form, others, again, only in the active, while a third and somewhat large class has both a neuter and an active form. For convenience, the first two classes may be called *single stems*, and the last *double stems*. Those double stems arise from the circumstance that two separate but, so to speak, twin verbs, have been made by the moderns out of one old Aryan root, each modern stem being derived from a different part of the old verb, as will be shown further on.

Among single stems, those which are neuter (including active intransitive and passive intransitive) supply the place of an active by employing the causal, thus H. बनना (passive intransitive) "to be made," takes as its corresponding active बनाना "to make," which is really a passive causal, meaning "to cause to be made." Those single stems which are active mostly require no neuter, but should it be necessary to express one, the passive intransitive is used, as कहना "to tell," कहलाना "to be called."

Moreover, in Sanskrit there is a class of verbs derived from nouns, and called *denominatives*, which express the being in the state described by the parent noun, and sometimes (though more rarely) the action of the subject. Verbs of this sort are common in all languages of the Aryan stock, and notably so in modern English, where a verb may be formed almost at will from any noun; thus we say "to eye," "to mouth," "to beard," "to house oneself," "to shoe a horse," etc. In Sanskrit these verbs take the form of the tenth conjugation, or perhaps it would be more correct to regard them as causals. Examples are Sanskrit *agadyati* "he is in good health," from *agada* "healthy"; *chapaḍyate* "he trembles," from *chapala* "tremulous"; *paṇḍītyate* "he is learned," or "he acts the

pedant," from *pandita* "a (so-called) learned man";¹ *yoktrayati* "he yokes," from *yoktram* "a yoke." Probably from this cause it arises that there are in the moderns neuter verbs with a causal termination, as M. बडवाविषे "to bang," "crack," H. चवराणा "to be amazed," चंचरणा "to totter." See § 28.

All these points will be noticed in detail in their proper place, they are cursorily mentioned here as an introduction to the general subject, and to show that there is an interchange and playing to and fro of forms and meanings which is somewhat difficult to unravel, and the more so as in colloquial usage the verbs are often very laxly and capriciously employed.

§ 12. Single neuter verbs are to a great extent early Tadbhavas as far as their stems are concerned, and consequently retain the Prakrit type. Thus they exhibit few or no traces of the tenfold classification of the Sanskrit or of the numerous phonetic changes that take place in the interior of the verb, but follow as a rule the form of the root in the present tense of the Bhû class. Here follows a list of some of the simplest and most used stems in the modern languages derived from verbs which in Sanskrit are Bhû. In the dictionaries the modern verbs are generally shown under the infinitive mood, but in the following lists I have thought it better to give only the stem; the reader can add the form of the infinitives if he wishes to refer to them in the dictionaries, as H. ना, P. या or ना, S. यु, G. वु, M. ये, O. र्ना. In the Bengali dictionaries verbs are given under the stem alone.

Skr. √ भू "be," pres. भवति, Pa. भवति and होति, Pr. भोदि, होदि, होर, H. हो and so in all, except S. ऊच, and in O. होर is contracted

¹ A *pandit* in the present day in India is an individual who is supposed to be deeply read in all the most useless parts of Sanskrit literature, and is densely ignorant and contemptuous of all other branches of human knowledge.

to ह्. This verb will be treated at full length further on as the chief auxiliary of these languages (see Chapter IV. § 66).

✓ चल् “move,” चलति, Pa. *id.* Pr. चलद्, H. S. चल, P. चल, G. चाल, चळ, M. चाल, चल, चळ, O. B. चाल.

✓ खग् “stick,” खगति, Pa. खगति and खग्गति, Pr. खग्गद्, where the रग् is probably caused by the passive खग्यते or the p.p.p. खप, H. खग, P. खग्, S. खग्, in the rest खाम. It is neuter in the moderns.

✓ कम्प् “tremble,” कम्पति, Pa. *id.*, Pr. कम्पद्, H. कम्प, काप, P. कम्प, S. कम्प, G. M. B. काप, O. कम्प.

✓ भ्रम् “wander,” Pa. भ्रमति, Pr. भ्रमद् (Vik. iv. *passim*), H. भ्रम, भौ, भंव, P. भ्रम, भौ or भउं, S. भर्मे, भम, भउ, भंव, G. भ्रम, भम, M. भोव, भौव.

There is little that is remarkable in the above list, the modern forms being regularly produced by the working of the usual phonetic laws. The verb *sthā* “stand,” being one of the common auxiliaries, demands a fuller notice. Here follow some of the principal tenses in the old languages :

SKR.	PA.	PR.
✓ स्था and ष्ठा i. S. 3 } pres. तिष्ठति }	तिष्ठति ठाति	चिष्ठदि (<i>Māg.</i>), चिठ्ठदि (<i>Çaur.</i>), ठाचद्, ठाद् (Var. viii. 25, 26).
P. 3. तिष्ठति	तिष्ठति, ठाति	चिष्ठति, चिठ्ठति, ठाति.
Impv. S. 2. तिष्ठ	तिष्ठ	चिष्ठ, चिठ्ठ, ठाहि.
S. 3. तिष्ठतु	तिष्ठतु, ठातु	चिष्ठदु, चिठ्ठदु, ठाउ.
Future S. 3. स्थास्यति	ठस्यति	ठाहिर.
Infīn. स्थातुं	ठातुं	चिठ्ठिदुं.
P.p.p. स्थातं	ठिठ्ठं	चिठ्ठिदं, ठिष्ठं, ठिष्ठं.
Gerund स्थात्वा	ठत्वा, ठत्वाग	ठिष्ठ, ठिष्ठ.

Of the three forms in Pali that having ठा as its root-syllable has survived to modern times, though in most cases with the dental instead of the cerebral aspirate. In H. there is only a

fragment in the shape of a past participle S. *या m. ची f.*, P. *चे m. ची f.* S. G. and O. have a whole verb, thus—

	a.	g.	o.
Infinitive	बिभृषु “to be.”	यवुं (याचवुं)	बिबा (यारबा)
Aorist	S. 1. बिभा	याउ	याएं
(=Skr. pres.)	2. बिएं, ची	याच (याय)	याउ
	3. बिए	याच (याय)	याए
	P. 1. बिर्ज	यइए	याउं
	2. बिचो	याचो	याच
	3. बिचनि	याय	याति
Present part.	चींदो	यतो	याउं
Past part.	बिचो	यचो and ययेचो	यिना
Future	S. 3. चींदो	यये	यिब
	P. 3. चींदा	यये	यिबे

The structure of these forms will be found discussed in Ch. IV. § 69. M. has an old poetical *ढेणे* “to be,” but from the Pr. form *चिद्रु* there is, as far as I know, only one descendant, and that is the modern Oriya adjective *चिडा* “standing,” which seems to point to Pr. *चिद्रिच*, Skr. *स्थित*.

It is interesting here to notice the parallel treatment of Sanskrit *स्था* and Latin *sta* in their respective descendants. Both roots survive, but have almost entirely lost the sense of “standing,” and have come to mean “be,” “become.” In S. G. and O. the above quoted verbs are used as auxiliaries denoting a more special and definite kind of being or becoming, and are thus distinguished from the less definite auxiliaries derived from *भू* or *वस*. Sindhi *huanu* and *thianu*, Gujarati *horun* and *thavun*, Oriya *hoibā* and *thibā*, stand to each other exactly in the same relation as Spanish *ser* from *esse* does to *estar* (from *stare*). Thus *Pedro es enamorado* “Pedro is loving (by disposition),” but *Pedro está enamorado* “Pedro is in love (with some one).” So *el es bueno* “he is good (by nature),” but *el está bueno* “he is

well (in health)." In Italian, although *stare* still means "to stand," yet it is constantly and regularly used in the sense of being, thus *sto leggendo* "I am reading," does not imply that the speaker stands while he reads, but merely indicates that he is engaged in reading; just so an Oriya would say *parhu thāun*. *Stai bene?* "art thou well?" *sta qui vicino* "he is living close by," would be correctly rendered in O. by the exactly parallel expressions *bhāla thāu?* and *ethi nikat thāe*. In French, as in Hindi, the verb has been lost, and a Frenchman has to use the roundabout expression *il se tient debout* for "he is standing," literally "he holds himself on end," just in the same way as the Indian has to say *kharā hai* literally "he is propped up," (खड़ा = Pr. खड्वा = Skr. खल्व from √ खल् to support).

§ 13. Examples of verbs derived from roots which in Sanskrit belong to other conjugations than the first are now adduced to show how completely all traces of the peculiarities of those conjugations have been abandoned.

Skr. √ या "go," ii. याति, Pa. *id.*, Pr. जादि and जाचदि (the latter as if from a Bhū verb याचति), H. जा, P. M. B. *id.*, G. and O. retain जा in some tenses, but in others shorten it to G. ज, O. जि.

√ स्वप् "sleep," ii. स्वपिति, Pa. सुपति, Pr. सुवद्, सुचद्, सुवेद्, H. सो, P. सी, S. सुम्ह, G. सु, B. and O. सो.

√ भी "fear," iii. बिभेति, Pa. भायति, Pr. भीचद्, भाचदि, बीहद् (Var. iii. 19), M. भि, भे, G. बीह, बीही, बिह (not in the rest).

√ नृत "dance," iv. नृत्यति, Pa. नचति, Pr. नाचद्, H. नाच, P. नच, S. नच, G. M. O. B. नाच्.

√ शक् "be able," v. शक्नोति and iv. शक्यति, Pa. सक्कति, सक्कोति, सकुणोति, Pr. सक्कद्, सक्कणोति, and सकु°, H. सक, P. सक्क, S. सच, G. M. शक्.

In *nāch*, as in several other verbs derived from Div roots, the characteristic च of the Div class seems to have got mixed up

with the root and has thus been preserved. Although in *sak* both Pali and Prakrit retain some traces of the peculiar type of the Su class, the moderns entirely reject them and form as if from a Bhû root, thus H. खवे "he can," postulates a Sanskrit शक्ति, and so with the other languages.

How the following verb came by its modern form I know not, but all the authorities agree in referring it to √ ब्रू. It is a very common word, and it is just these very common words that are the most difficult to trace. Perhaps ब्रू became बूर, and so बूस and बोल.¹

Skr. √ ब्रू "speak," ii. ब्रवीति and ब्रूते, Pr. बोलर (Mrich. 230, end of Act vi.) Old H. बुल्ल (o is short in Pr.), H. बोल, S. बोल, all the rest बोल.

§ 14. In the above examples the modern verb retains the form of the present tense, but there is a tolerably large class of stems which retain the type of the p.p.p. of Sanskrit as modified by the Prakrits.² These verbs express positions of the body, states or conditions whether material or mental, and the possession of qualities. The past participle of the Sanskrit has been treated as an adjective and a new verb formed from it, just as in English we have verbs "to contract," "to respect," "to edit," from the Latin *contractus*, *respectus*, *editus*, the respective past participles of *contrahere*, *respicere* and *edere*.

The modern Romance languages often preserve a long string of nouns derived from a Latin verbal root, while they have lost the verb itself; for instance, French, while it possesses no verb

¹ Since writing the above I see that Hemachandra gives *bolai* as one of the ten Prakritisms of *kath*; he means it evidently not as derived from *kath*, which is impossible, but as a popular equivalent (Pischel's Hem. iv. 2). In the same sūtra he gives also *sanghai* for *kath*, in which we see the origin of M. *sāngayen* "to speak." Hemachandra has also *bolliai* = *kathayishyati* (iv. 360), *bollium* = *kathayitum*, *bolliem* = *kathayante* (?), ib. 383. But he gives *bruva* as the equivalent of *brû* in iv. 391, so that the origin of *bol* still remains doubtful.

² This process was indicated by me in Vol. I. p. 179. Hoernle afterwards discussed it as if it was his own discovery in Indian Antiquary, vol. i. p. 357. Perhaps he had not then seen my first volume.

directly representing the Latin *sta* "stand," has numerous nouns from that root, as *station*, *étage*, from *statio*, *état* from *status*. From these nouns fresh verbs are derived, as *stationner* and the like. So also the modern Indian languages, while they have lost such roots as *dtp*, *kram*, as verbs, have nouns *dtpa*, *dtyā* and derivatives, also *krama* as a noun with numerous secondary formations.

Analogous to this is the practice we are now discussing of forming verbs from Sanskrit participles, a practice which begins as early as Prakrit, and appears to have arisen from the habit mentioned in § 2 of forming a definite preterite by compounding the participle with **अस्**, as in **गतोऽस्मि** "I have gone." It was pointed out in § 7 that this practice had been extended in Prakrit so widely that it had resulted in giving a termination in **म्हि** to the present tense, as in **पेसिदम्हि**. Examples are:

Skr. √ **विष्** "enter," with **उप**, **उपविष्** "take a seat," i.e. to pass from a standing to a sitting posture, p.p.p. **उपविष्ट** "seated," Pa. **उपविट्ठो**, Pr. **उबविट्ठो**, and later **उवरट्ठो**, whence, by rejection of **उ**, H. **बैठ**, P. *id.*, M. **बैस**, where the last consonant is due to a confusion between **बैठ** and **वस**. G. has **बेश**, which is from Skr. pres. **उपविशति**. Its p.p.p. is **बेठो**. S. also **विह** by softening of **स** to **ह**, p.p.p. **बेठो**. With **प्र**, **प्रविष्**, "enter," "penetrate," P. **पविट्ठो**, Pr. **परट्ठो**, whence H. **पैठ**, "to enter" (generally with the idea of penetrating forcibly). G. again **पेश** from **प्रविशति**, p.p.p. **पेठो**, S. **पिह**, p.p.p. **पेठो**.

Skr. √ **पक्** "cook," **पचति**, p.p.p. **पक्क**, Pa. Pr. **पक्को**, H. **पक** "to be cooked," to be in process of cooking (if you ask, "Is dinner ready?" your man answers, **पक्कता** "It is being cooked"), P. **पक्क**, G. **पाक्**, M. **पिक्**. It also means "to ripen," "to be in course of growing ripe," B. **पाक्**. There is also a stem from the present **पचति**, as S. **पच्** "to grow ripe," p.p.p. **पक्को**. H. and all the rest have **पच**, but in the sense of rotting, decaying.

Skr. √ शुष् “dry,” p.p.p. शुष्क, Pa. Pr. सुक्खो, H. सूख “to be dry,” P. सुक्ख, S. G. M. सुक्ख, B. O. शुक्ख.

Skr. √ भङ् “break,” p.p.p. भङ्ग, Pa. Pr. भग्गो, H. भाग “to flee” (said originally of an army, “to be broken up and dispersed”), G. भाग, M. भाग, “to yield, give way,” also भङ्ग a, “to break,” O. भाङ्ग. Here again there are stems as if from the present form Bhû भञ्जति, Pa. भञ्जति, Pr. भञ्ज, H. भञ्ज “to be broken,” and भञ्ज. (See § 19.)

Skr. √ गम् “go,” with उद्, p.p.p. उन्नत “sprung up,” Pr. उरगघो, H. उग, “to spring up” (as a plant), P. उरग, S. G. उग, M. उगव.

It is questionable whether we should here class some words which come from √ भृ with उद्. The present would be उन्नरति, but though the p.p.p. in Sanskrit is उन्नत, yet in such verbs Prakrit forms the p.p.p. on the model of the present tense, and has उन्नरिषो as if from Skr. उन्नरित, so that the modern verbs उभर, उभज, and the like keep the type of the present tense as much as that of the participle.

Another very common word is उद् “to rise,” but in this case Prakrit has already adopted this form for all parts of the verb, as has also Pali; thus from √ उद् + स्था Skr. makes उत्था “to stand up.”

	SKR.	PA.	PR.
Present	S. 3. उत्तिष्ठति	उट्ठति, उट्ठाति	उट्ठदि, उट्ठेदि, उट्ठेर
Impv.	S. 2. उत्तिष्ठ	उट्ठ	उट्ठेहि
	S. 3. उत्तिष्ठतु	उट्ठतु	उट्ठेउ
Future	S. 3. उत्थास्यति	उट्ठिस्सदि	उट्ठिस्सर
Pres. part.	उत्तिष्ठत्	उट्ठन्तो	उट्ठन्तो
P.p.p.	उत्थित	उट्ठितो	उट्ठिदो, उट्ठिषो
Infín.	उत्थातुं	उट्ठातुं	—
Gerund	उत्थाय	उट्थाय, उट्ठहिस्सा	उट्ठिष

Here, whatever be the form taken in Sanskrit, both Pali and Prakrit assume a stem उट्ठ, and conjugate it as if it were a Bhû verb throughout. It seems as though उद् being com-

pounded with छा had lost its final consonant, thereby making a form चछा, whence Prakrit चट्ट. Sanskrit has adopted the opposite course, and while keeping चट्ट intact, has sacrificed the स of छा in the non-conjugational tenses, retaining it in the conjugational ones where it is prevented from coalescing with the preposition by the reduplicated syllable. In the moderns we have H. चठ, P. चट्ट, S. चच and चठ, and in all the rest चठ.

The stem रह् has undergone a change of meaning which is explainable only by bringing it under this head.

Skr. √ रह् "desert," रहति, usually found in Prakrit only in the p.p.p., रहिषो (= रहित) in the sense of "deserted," then almost adverbially, as "without," hence probably the meaning which it bears in the modern languages, "to stop," "stay," "remain," from the idea of being deserted, left behind. It is रह् in H. and all except M. राह, G. रेह. It is ancillary in most of the languages as पढते रहो "go on reading." (See § 72, 10).

§ 15. Single active stems exhibit the same method of formation as the single neuter stems given in § 12. A few examples are given of roots which in Sanskrit are of the Bhû, or the closely allied Div, Tud, and Chor classes.

Skr. √ खाद् "eat," खादति, Pa. *id.*, Pr. खाह् (Var. viii. 27, for खाचह्), H. खा, and so in all. Gipsy *khava*, Kash. *khyun*, Singhalese *kanavd*.¹

Skr. √ चर्व् "chew," चर्वति, Pr. चञ्चह्, H. चाव, P. चञ्च, S. चव, G. M. चाव, O. चोवा, B. चाव.

Skr. √ पठ् "read," पठति, Pa. *id.*, Pr. पठह्, H. पढ़ (parh), P. M. G. *id.*, S. पडह् (which is only their way of writing पठ), B. पड, O. पढ़.

Skr. √ प्रच्छ् "ask," पुच्छति, Pa. पुच्छति, Pr. पुच्छह्, H. पूह्, P. पुच्छ, G. B. *id.*, M. पुस् (see Vol. I. p. 218), O. पुह्, पचार.

Skr. √ मार्ग (and मुग्) "seek," i. मार्गति, x. मार्गयति, Pa. मग्गति and मग्गेति, Pr. मग्गह्, H. मान, P. मंग, S. मङ्ग (*mang*), G. M. मान, B. मान, O. मान.

¹ Childers, in J.R.A.S. vol. viii. p. 146.

Skr. √ रक् “keep,” रक्षति, Pa. रक्खति, Pr. रक्खइ, H. रख “keep,” also simply “to put,” पोखी को पीठे पर रखो “put the book on the stool,” P. रक्ख, S. रख, G. M. B. राख, O. रख, Singh. *rakinaṁ*.

Skr. √ कश् “say,” कथयति, P. कथेति, Pr. कहइ, कहेइ, H. कह, P. S. B. O. *id.* In M. it is wanting. G. केह, Singh. *kiyanavḍ*.

Those roots which belong to other conjugations are almost always reduced to the Bhû type, even if Prakrit retains any of the conjugational peculiarities the moderns do not. They take in most instances the root-form of the present as it occurs in Prakrit, and keep it throughout. Instances are :

Skr. √ ज्ञा “know,” ix. जानाति, Pa. *id.*, Pr. जाणाति, also जाणइ (Pr. keeps जाण throughout, but it and Pa. occasionally drop the initial, having जाणादि, etc.), H. B. जान, the rest जाण. Gipsy *janava*, Kash. *śānun*, Singh. *dannavḍ*.

Skr. √ कृ “do,” viii. करोति, Pa. *id.* (see § 1 and § 4), Pr. कुवइ and करइ and the stem कर is adopted in most tenses. The moderns universally reject all forms but कर, which they use throughout except in the p.p.p., which is the phonetic equivalent of Prakrit (see § 48).

Skr. √ श्रु “hear,” v. श्रुषोति, Pa. श्रुषोति, श्रुषाति, Pr. सुणइ, H. सुण, and in all सुण or सुष.

Skr. √ आप “get,” v. आमोति (but also i. आपति), Pa. आपुनोति, आपुनाति and अप्पोति, Pr. (see § 5) आवइ, seldom used alone. Old H. अप्प “to obtain,” also used in the sense of giving.

अप्य मन्ति सरसे सवत् ।

“Having obtained wisdom and the aid of Sarasen (Saraswati).”

—Chand, Pr. B. i. xv.

Also G. आप “to give,” which is the ordinary word in that language, may be from this root or from अर्प (अ). Far more common is the compound with प्र = प्राप, Pa. as above. Pr. पाउणइ and later पावइ, Old H. and P. पाउ, H. पाव and पा, S. पा, O. *id.*, G. पाम, M. पाव, B. पावो. In all in the sense of finding, getting, obtaining.

Skr. √ ग्रह "seize," ix. गृह्णाति. The treatment of this root is peculiar. Pa. for the most part takes a form गृह्ण, and Pr. generally गेह्ण. Some of the principal tenses are given here.

	SKR.	PA.	PR.
Pres.	S. 3. गृह्णाति	गृह्णाति, गृह्णति	गेह्णह
Âtm. Pres.	S. 1. गृहे	" "	गेह्णे
1 Aor.	S. 3. अग्रहीत्	अग्रगहि, अग्रगेहि	"
Impv.	S. 2. गृहाय	गृह्ण, गृह्णहि	गेह्ण, गेह्णह
	S. 3. गृह्णातु	गृह्णदु	गेह्णदु
Impv. Âtm.	P. 2. गृह्णीध्वं	गृह्णद्भो	गेह्णध्व
Fut.	S. 1. ग्रहीष्यामि	गृह्णिस्सं	गेह्णिस्सं
	S. 3. ग्रहीष्यति	गृह्णिस्सति, गेह्णिस्सति	गेह्णिस्सह
Infîn.	ग्रहीतुं	गृह्णितुं	गेह्णिदुं, गहिदुं, चेतुं
P.p.p.	गृहीत	गहितो	गहिदो, गिहिदो
Gerund	गृहीत्वा	गृह्णत्वा	गेह्णत्वा, चेतून

There are thus two types in Pa. *ganh* and *gah*, and three in Pr. *genh*, *gah*, and *ghe*. The double *t* in *ghettum* and *ghettûna* arises, I fancy, from *e* being short in Pr., and is not an organic part of the word (Var. viii. 15).

In the modern languages H. has गृह्ण as an archaic and poetic word. P. also गृह्ण. But M. जे "take," is very much used, as also S. गिह्ण, and O. जेण, the other languages prefer the stem जे from जम्. Singh. *gannavâ*, perhaps Gipsy *gelava*, is connected with this root, though it means rather "to bring." (Paspatis, p. 241.)

§ 16. Some Sanskrit roots ending in vowels have undergone curious and interesting changes in the modern languages. Such is Skr. √ दा "give," iii. ददाति. This is one of the primitive Indo-European race-words, and being such we probably have not got it in its original form in Sanskrit. With the idea of giving is intimately connected that of dividing, or apportioning, and we find in Sanskrit several roots with this meaning, all of which seem to point back to some earlier

common root which has been lost. Thus we have √ दा, iii. ददाति "give," √ दा or दो, ii. दाति and iv. वृत्ति "divide," √ दाय, i. दायते and दे i. दद्यते. Some grammarians, misunderstanding a rule of Panini's about reduplication, have imagined a √ दद्, i. ददते, but this does not seem to be entitled to a separate existence.¹ It is also to be observed that in some roots in द there are traces of a form in e or ai, which may perhaps be the older form, as गा and गे "to sing," ध्या and धी "to meditate," ग्वा and गी "to languish," स्वा and वि "to wither," वा and वै "to rescue," मा and मे "to measure." Also roots ending in द exhibit in the course of conjugation many forms in which the root-vowel is changed to i or e. It is not within our scope to do more than hint at all these points, as possibly accounting for the fact that at a very early stage the root दा began to be superseded by दे, and that in the modern languages the universal form is DE. The principal tenses in Sanskrit, Pali and Prakrit are here shown together.

	SKT.	PA.	PR.
Pres.	S. 1. ददामि	ददामि, देमि, दम्मि दप्पामि	देमि
	S. 3. ददाति	ददाति, देति, दप्पति	देइ, दइ
	P. 1. दद्यः	दम्म, देम	देमो
	P. 3. ददति	देति	देति
Impv.	S. 2. देहि	देहि	देहि
	S. 3. ददातु	देतु	देउ
Âtm.	P. 2. दद्य	देय, ददाय	देय
Fut.	S. 3. दास्यति	दस्यति	दइस्सइ, दाहइ
Infín.	दातुं	दातुं	दाउं, देउं
Pres. Part.	ददत्	ददन्तो, देन्तो	देतो (देती f.)
P.p.p.	दत्त	दिम्तो	दिषो
Gerund	दत्त्वा	दत्त्वा, दाय, ददित्वा	दाउय, दइया, दइय

¹ Westergaard, Rad. Sanskr. p. 6, note.

Childers thinks the form *deti* has arisen either from Sanskrit *dayate*, or from confusion with the imperative *detu*. The form *dajjati* he, with great probability, considers as a future on the analogy of *dekh* (see § 4). In Çauraseni Prakrit the form *दे* is used throughout (Var. xii. 4), as also in the moderns. H. *दे*, P. M. G. *id.*, S. *डिच्च*, B. alone has *दा*, O. *दे*, shortened in some tenses to *दि*. Gipsy *dava*, Kash. *dyun*, Singh. *denava*. This is one of the few irregular verbs in the modern languages; being subjected to numerous contractions, and retaining several early Tadbhava forms.

Further examples are :

Skr. √ पा “drink,” i. पिबति [Vedic पाति, there is also √ पो, iv. पोयते], Pa. पिबति and पिब°, Pr. पिबद्, H. पी, S. and B. पि, in all the rest पो. Gipsy *pidva*, Kash. *chyun*, perhaps through an old form *pyun*, Singh. *bonava*, p.p.p. *bi*.

Skr. √ गी “lead,” i. गयति, Pa. गयति, नेति, Pr. नेद्, येद् (pres. part. गयंतो = Skr. गयन्, fut. गयस्सं = Skr. गेष्यामि, Impv. येह = Skr. गय). Used in the moderns only in composition, thus—

(a) With आ = आनी “bring,” Pa. आनेति, Pr. आयेद्, H. आन “bring,” in all the rest आण. Kashm. *anun*, Gipsy *andva*.

(b) With परि = परिनी “lead round the sacrificial fire during the marriage ceremony,” hence, “to marry,” Old-H. परण, परना, P. परणाऊ, S. पर्या, G. M. परण.

Skr. √ उी “fly,” with उद् = उड्डी “fly up,” i. उडुयते, iv. उडुयते, Pr. उडुद्, H. उड (ur) “to fly,” and so in all. S. has उडिर, probably a diminutive. Kashm. *wudun*, Gipsy *urydva*.

The root या “to go,” was mentioned above; with the preposition आ forming आया, it means “to come,” and it is from this word that the following are apparently derived :

Skr. आया “come,” ii. आयाति, Pa. *id.*, Pr. आआद्, आद्, H. आ “to come,” P. *id.*, G. आव, M. ये, Gipsy *avdva*, Kash. *ywn*. The B.

आइस, O. आस, S. अच seem to come from आगच्छति, but both in B. and O. one often hears आ, thus O. *asild* or *dild*, "he came," and S. makes the imperv. *du*, so that there is some confusion between the two roots.

In the roots ending in long *i* the modern languages have words descended from compound verbs only, and in them the final vowel of the root has dropped out altogether, while in roots ending in long *a* there is a tendency to soften the final vowel into *i* or *e*.

§ 17. A few words must be given to a verb which has been somewhat hotly discussed of late. In all the modern languages except perhaps M., the idea of seeing is expressed by *dekh*. Kashmiri has *deshun*, Gipsy *dikāva*, and Singhalese *dikanava*. The root is in Sanskrit √ दृश्, but the present is not in use; instead of it classical Sanskrit uses पश्यति, from which M. derives its verb पाइ. Marathi stands alone in using this stem, instead of *dekh*. From √ दृश् comes future द्रक्षति, and it is from this future that Childers derives the Pali दक्खति. He shows¹ that in the earlier Pali writings it is always used in a future sense, and only in later times becomes a present. As I hinted above (§ 4, p. 16), it is very probable that the vulgar, missing in this word the characteristic *issa* of their ordinary future, considered it a present, and made a double future *dakkhissati*. A similar process has been shown to have taken place in several verbs in Prakrit. Pischel draws attention to a fact pointed out in Vol. I. p. 162 of this work, that there is much similarity between *dekh* and the Prakrit *pekkh* from Sanskrit प्रेक्ष. He, however, goes so far as to assume that the word *dekh* was unknown to the authors of the dramas, that they used *pekkh*, which has been changed to *dekkh* by the copy-

¹ In Kuhn's Beiträge zur vergleichenden Sprachforschung, vol. vii. p. 460. Pischel's article is in the same work.

ists who heard this latter word used round them every day, while they did not know of *pekh*. Unfortunately for this ingenious theory, it happens that the word *pekh* is extremely common in Hindi, Bangali, and Panjabi literature of the middle ages, and is still used in many rustic dialects of Hindi. The idea of a northern Indian scribe not knowing *pekh* is quite untenable. Weber (*Prakrit Studien*, p. 69) has a long article on this subject, controverting the views of Childers as supported by Pischel. The learned professor would derive *dekkh* from the desiderative of दृश्, which is दिदृषते, but I am unable to follow the arguments adduced, or to see how a word meaning "to wish to see" should come to mean "to see." Nor do there appear to be any actual facts in support of this theory, such as texts in which the word occurs in a transitional state of meaning or form. The few desideratives that have left any traces in modern times retain the desiderative meaning, as *piyāśa* "thirsty," from *pipāśu* (see Vol. II. p. 81). However, I must say to the learned disputants—

"Non nostrum inter vos tantas componere lites."

For my own part the impression I derive from the controversy is that *dekh* is derived through *dekkh* from *dakkh*, which is Sanskrit future दृक्षति turned into a present by a vulgar error. The idea suggested by me (in Vol. I. p. 161 *et seqq.*) must be modified accordingly. It was not so entirely erroneous as Pischel thinks, for Sanskrit श्रृ represents an older शृ, which seems to be preserved in the future.

§ 18. The examples adduced in the preceding sections will have sufficiently illustrated the most salient peculiarities in the formation of the ordinary single verbs whether neuter or active, and I now pass on to the more difficult subject of the double verbs. As I mentioned before, there is a very large class of these; they appear in two forms, one of which is active and

occasionally even causal, the other is neuter or passive intransitive. It is after much consideration that I have come to the conclusion that this is the right way to regard them. It might be said that the forms which are here spoken of as neuters are really passives, and a rule might be laid down that these languages often form their passive by what the Germans call *umlaut* or substitution of weaker vowels. Childers in fact takes this view as regards Singhalese in the article already quoted (J. R. A. S. vol. viii. p. 148). I do not know how the matter may stand in Singhalese, but it is certainly open to much objection as regards the Aryan languages of the Indian continent. The neuters differ from the actives in two ways in the seven languages, either by a change in the final consonant of the stem or by a change in the vowel only. The latter is by far the more frequent. We must not be misled by the accident that many of these neuters can only be translated into English by a passive; that is the peculiarity of our own language, not of the Indian ones. In German or in the Romance languages they can be rendered by the reflexive verb. Thus H. खुलना is "to open," i.e. "to open of itself," "to come undone," "to be opened," while खोलना, the corresponding active, is "to open," i.e. "to break a thing open," "to undo." Thus द्वार खुलता "the door opens," is in German "die Thür öffnet sich," in French "la porte s'ouvre." While द्वार खोलता "he opens the door," is in German "er öffnet die Thür," in French "il ouvre la porte." So that फिरना is "sich umkehren," while its active फेरना is "umkehren (etwas)." In English we use verbs in a neuter as well as in an active sense, relying upon the context to make our meaning clear.

Moreover, all the languages have a passive, in some a regularly formed derivative from Prakrit, in others a periphrastic arrangement. It is true that, owing to the large number of neuter stems, this regular passive is not very much used; but it is there nevertheless, and would not have been invented had

forms which I regard as neuters been true "umlautend" passives.

Of the double verbs, then, as I prefer to call them, some differ only in the vowel, and the difference consists in this that where the vowel of the neuter is always short, as *a*, *i* or *u*, the corresponding active has *ā*, *e* or *o*, occasionally *ī* or *ū*. As types may be taken, H. *kaṭnā*, *n*, and *kāṭnā*, *a*; *phirnā*, *n*, and *phernā*, *a*; *khulnā*, *n*, and *kholnā*, *a*; *lipnā*, *n*, and *līpnā*, *a*; *guthnā*, *n*, and *gūthnā*, *a*. Of the other class, in which the final consonant differs, there are so many varieties, that it will be better to discuss them separately. Sindhi has the largest number of them, and it is with Sindhi therefore that we must begin.

§ 19. Trumpp (Sindhi Gr. p. 252) gives a list of these verbal stems, but it would have been out of place for him to have offered any analysis. The following verbs I take from him, but the explanations are my own. The first group consists of these verbs.

(1.) Neuter ending in **झ**.

Active ending in **ब्ध**.

1. **बद्ध** "to be bound,"

बंध "to bind."

2. **बुझ** "to be heard,"

बुध "to hear."

3. **रझ** "to be cooked,"

रध "to cook."

1. Skr. √ **बंध**, ix. **बध्नाति**, Pa. **बंधति**, Pr. **बंधद्**, whence S. **बंध**, H. **बांध**, P. **बद्ध**. In all the rest **बांध** *a*. Skr. passive is **बध्यते**, whence Pa. **बध्यति**, Pr. **बध्यद्**, S. **बद्ध**, H. **बद्ध**, used as a hunting term "to be caught," also "to stick, adhere," P. **बद्ध** *n*. Here, though undoubtedly derived from the passive, the stem **बद्ध** is really a neuter or passive intransitive and its conjugation closely resembles the active. There is a regular passive S. **बंधिज्यु**.

2. Skr. √ **बुध्** "to know," i. **बोधते**, iv. **बुध्यते**, from the latter come Pa. **बुध्यति** and Pr. **बुध्यद्**, whence S. **बुझ**, originally "to know," but now meaning "to be heard," H. **बूझना** "to understand," is active. So also

O. वृक्ष, B. वृक्ष, G. वृक्ष. But M. वृक्ष is both *a* and *n*. The form of the iv. conjugation is identical with the passive, hence S. makes वृक्ष a neuter and वृक्ष is probably due to a false analogy with वृक्ष.

3. Skr. √ रक्ष् or रक्ष् i. रक्षति originally "to destroy," but in moderns always "to cook," Pa. *id.*, Pr. रक्ष्, S. रक्ष, H. रक्ष *a*, and so in all but P. Passive रक्षते, Pa. रक्षति, Pr. रक्ष्, S. रक्ष, not found in the others.

(2.) Neuter in भ.

Active in ह.

- | | |
|----------------------------------|----------------------------|
| 1. लभयु "to be got," | लहयु "to seize." |
| 2. यमयु "stuprari" (de muliere), | यहयु "stuprare" (de viro). |
| 3. जुभयु "to be milked," | जुहयु "to milk." |

1. Skr. √ लभ् "to get," i. लभते, Pa. लभति, Pr. लह् (भ=ह Vol. I. p. 268), S. लह, Old H. लह, H. ले, P. लहि and लै, G. ले, M. जे, O. जे, B. लयो, all *a*. Pass. लभते, Pa. लभति, Pr. लभह्, S. लभ, Old H. लभ, not in the others.

2. Skr. √ यम् "coïre," i. यमति, Pr. यह्, S. यह, Pass. यभते, Pr. यभह्, S. यमे. Not in the others, except perhaps M. श्वयें, where the aspiration has been thrown back on the य.

3. Skr. √ दुह्, ii. दोघि, Pa. दोहति, Pr. दोह् and दुह्, S. जुह, H. दुह and दोह, and so in all *a*. Pass. दुहते, Pa. दुहति (Childers writes *duyhati*, which can hardly be expressed in Devanagari letters), Pr. दुह्. From this we should expect S. दुसे. The form जुमे recalls a similar one in Jaina Pr. सिम्भ for सिम्भ (Weber, Bhâg. 389, 429), Skr. सिष्यते, but this seems to rest upon a doubtful reading of one of those obscure composite characters sometimes found in MSS. written with the thick Indian reed pen. See also Cowell's Var. viii. 59, note.¹ Possibly we have here again a false analogy with लभ, like वृक्ष with वृक्ष.

¹ Hemachandra collects a number of passives in *bh* from roots ending in *h*, dubbhai, libbhai, vabbhai, rubbhai, from duh, lih, vah, ruh (or ruddh?).—Pischel, Hem., iv. 245.

(3.) Neuter in झ.

Active in ह.

इह्ययु "to be envious,"

इहयु "to torment."

Skr. √ दह "burn," i. दहति, Pa. उहति, Pr. दहर, S. उह, H. उाह, दाह, Pass. दह्यते, Pa. उह्यति (Childers *dayhati*), Pr. दह्य, S. इह्य.

(4.) Neuter in ज.

Active in ज, ञ, ण.

1. भजयु "to be broken,"

भजयु "to break."

2. भुजयु "to be fried,"

भुजयु "to fry."

3. छिजयु "to be plucked,"

छिजयु "to pluck."

4. सुजयु "to be heard,"

सुजयु "to hear."

5. खजयु "to be raised,"

खजयु "to raise."

1. Skr. √ भञ्ज "break," vii. भनक्ति, Pa. भञ्जति, Pr. भञ्जह; झ becomes in S. ज, hence भज, Pass. भज्यते, Pr. भज्यह, S. भज (ज = झ), H. भंज and भज,

पुरुषात्तन भवे किति हान ।

"Manliness is broken, fame destroyed."—Chand, Pr. R. i. 172.

P. मज्ज, G. भाव.

2. Skr. √ भज्ज or भुज्, i. भवते, vi. भुज्यति, Pa. भज्यति. Pr. would probably be भुजह. I have not met the word, भुजह (Bhâg. 278) is from भुञ्ज "to enjoy," S. भुज postulates a Pr. भुञ्ज. In the other languages the न occurs. H. भुज "to fry," and भूज, P. भुज्, G. भुज, M. भाव, but also भुञ्ज, O. भाव, B. *id.*, Pass. भुज्यते, which would give Pr. भुज्यह, whence S. भुज्, but the whole stem is somewhat obscure. P. भुज्ज न.

3. Skr. √ छिद् "cleave," vii. छिनक्ति, Pa. छिन्दति, Pr. छिन्दह (Var. viii. 38), whence S. छिन by the process रन = रण्डा (Vol. I. p. 299), Pass. छिद्यते, Pa. छिज्यति, Pr. छिज्यह, S. छिज्.

4. Skr. √ श्रु "hear," which, as already explained, is always सुज in Prakrit and in modern languages. Pass. श्रूयते, Pa. सूयति or सुयति, Pr. generally सुनिज्यह (Var. viii. 57), also सुजह, but a form सुज्यह is also possible, whence S. सुज्.

5. Skr. $\sqrt{\text{खँद}}$ "rise," i. खँदति , which would give a Pr. खखर् , whence S. खख , Pass. खखते , Pr. खखर् , S. खख . This stem does not seem to occur in the other languages, it is peculiar to S., and must not be confounded with खखयु "to dig," from Skr. $\sqrt{\text{खन्}}$, nor with Skr. खख् "to divide."

(5.) Neuter in स.

Active in ह.

1. कुसयु "to be slain,"

कुहयु "to slay."

2. गसयु "to be rubbed."

गहयु "to rub."

3. बूसयु "to be scorched."

बूहयु "to scorch."

4. मुसयु "to suffer loss."

मूहयु "to inflict loss."

1. Skr. $\sqrt{\text{कृष्}}$ and कुष् "tear" "drag," i. कृषति , Pr. कृसर , S. कुह , (स = ह, Vol. I. p. 259), Pass. कृष्यते , Pr. would be कृस्सर , whence S. कुस , by rejection of one *s*. Persian کُشتن "to kill."

2. Skr. $\sqrt{\text{घृष्}}$ "rub," i. घर्षति , Pr. घसर , S. गह , Pass. घृष्यते , Pr. घिस्सर and घस्सर , S. गस . The other languages have a different series of stems. H. घस and घिस , ॠ and ॡ , घसीट , ॡ , P. *id.*, G. घस and घसह , ॡ , M. घास , घसट , घांस ॠ and ॡ , O. B. घस .

3. Skr. $\sqrt{\text{बूष्}}$ "burn," i. बूषति , Pr. बूसर , S. बूह , Pass. बूष्यते , Pr. बूस्सर , S. बूस .

4. Skr. $\sqrt{\text{मुष्}}$ "rob," i. मुषति , Pa. मुसति , Pr. मुसर , S. मुह , Pass. मुष्यते , Pr. मुस्सर , S. मुस .

There are several other pairs of stems which exhibit special types; all, however, are explainable by the above noted process. Thus—

(6.) Neuter in प.

Active in ह.

कुपयु "to be touched,"

कुहयु "to touch."

Skr. $\sqrt{\text{कुप}}$ "touch," i. कुपति , Pa. *id.*, Pr. कुपर . प being unsupported goes out and ह is employed to fill up the hiatus, giving S. कुह . Pass. कुप्यते , Pr. कुप्पर , whence S. कुप , by rejection of one प . In the other languages only the active is found. Old-H. कुह , H. कू , P. कुह and कूह , G. कु , कू , हो , O. कु , B. *id.*

§ 20. There is a group of words running through nearly all the seven languages in which the divergence between the two members of each pair is slighter than that just discussed. It consists in the final consonant of the neuter being the surd cerebral ट, while that of the active is the sonant ढ; the neuter at the same time has the simple short vowel while the active has the corresponding guna vowel.

The words are in Hindi.

NEUTER.	ACTIVE.
1. कुट "get loose,"	छोट "set free."
2. टुट (तुट) "fall in pieces,"	टोड (तोड) "break."
3. फट "burst, split,"	फाड "tear."
4. फिट "be discharged,"	फेड "discharged."
5. फुट "be squashed,"	फोड "squash."
6. जुट "be joined,"	जोड "join."

The process in these words differs somewhat from that in the Sindhi stems in the last section, as will be seen from the following remarks.

1. Skr. √ कुट (also चुट, चुंठ Westergaard, Rad. Skr. p. 128) "to cut," vi. कुटति, but the Bhû type would be छोडति, Pr. छोडर्, H. छोड, and so in all except M., which has सोड, with its usual change of छ to स (Vol. I. p. 218). H., which is pronounced *chhoṛ*, while M. is *soḍ*, is active, and so is the word in all the other languages. It means "to release, let go, loose." Pass. कुटयते, Pr. कुटुर्, whence H. कुट, and so in all, but M. सुट. It is neuter and means "to get free, be unloosed, slip out of one's grasp, come untied."

The modern languages appear to have mixed up with this verb one that comes from a totally different root, namely—

Skr. √ कृड "vomit," vii. कृणति, also i. कर्दति and x. कर्दयति, Pa. कडुति, Pr. कडुर् and कडर्, Old H. कड, P. कडु, B. काड, O. *id.*, H. काड, M. साड. These words all mean "to reject, abandon," and thus

come round to the same meaning as **होइ**, with which in consequence B. confuses it. So does Oriya. Even so early as Pali the meaning has passed over from that of vomiting to rejecting, releasing and the like. In modern H., however, **होइना** retains the meaning of vomiting, and M. **साँइ** means "to spill," with secondary senses of "giving up," "letting go."

2. Skr. $\sqrt{\text{बुट}}$ "break" (u), i. **बुटति**, iv. **बुटयति**, Pr. **तुडर्**, H. **तूट** and **टूट**, with abnormally long u, P. **डुडु**, S. **डुट**, B. *id.*, M. **तुट**. It is neuter in all and means "to be broken, to break itself." Being neuter in Sanskrit, a new process has to be brought into play, namely, *causal* **चोटयति**, H. **तोड**, and so in all but S. **टोड**. It is active, meaning "to break in pieces, tear, smash."

3. Skr. $\sqrt{\text{स्फट}}$ has three forms, each of which has left modern descendants, and there is a different shade of meaning to each of the three groups.

- (a) $\sqrt{\text{स्फट}}$ "split," i. **स्फटति**, Pa. **फरति** and **फलति** (ट = ड = ल), Pr. **फलर्** and **फटर्**, H. **फट** (rustic **फाट**), P. S. **फट** and **फाट**, the rest only **फाट**, neuter.

Causal **स्फाटयति**, Pr. **फाडिर्**, H. **फाड** and so in all. This group with stem-vowel A indicates the splitting, cleaving, or rending asunder of rigid objects. Thus we say in H. **काठ धूप में फटे** "the wood splits, or cracks, in the sun," but **काठ को टांगी से फाडे** "he cleaves the wood with an axe."

- (b) $\sqrt{\text{स्फिट}}$ "hurt," x. **स्फिटयति**, but also vi. **स्फिटति**, Pr. **फिटर्**, H. **फिट**, and so in all but P. **फिटु**, neuter.

Causal **स्फोटयति**, Pr. **फिटर्** and **फेडर्**, H. **फेट**, **फेट** and **फेड**, and so in all but B. active. This group, with stem vowel I, implies, gently loosing or breaking up into small pieces. It is used for beating up into froth, winding thread, untying; also metaphorically getting out of debt, discharging an obligation, and in P. injuring.

- (c) $\sqrt{\text{स्फुट}}$ "burst open," i. **स्फोटति**, vi. **स्फुटति**, Pa. **फुटति**,

Pr. फुड् or फुड् (Var. viii. 53), H. फुट and फूट, all the rest फुट, except P. फुड्, neuter.

Causal खोटयति, Pr. फोडे, H. फोड, and so on in all but B. फोट. Words with the stem vowel U imply the breaking or bursting of soft squashy things, as a ripe fruit, a flower bud, a boil and the like. Only in M. is there some idea of splitting or cracking, but there also the more general idea is that of squashing, as खोले फुटले "the eyeballs burst."

6. Skr. √ जुट or जुड, a somewhat doubtful root, looking like a secondary formation from जुञ्. It must have had a definite existence in the spoken language as its descendants show. They appear to have treated it as a neuter pres. जुडति, जुटति. Pa. and Pr. do not appear to know this root, which, however, is very common in the moderns. H. जुट "to be joined," also जुड, and so in all.

Causal जोटयति, H. जोड, and so in all except P. जुड् and जुड, meaning "to join two things together."

These instances suffice to exhibit the nature of the parallel that exists between twin verbs of this class, which is a somewhat limited one.

§ 21. More usual is the difference which consists simply in the change of vowel of which I will now give some examples :

1. Skr. √ तृ "cross over," i. तरति, Pa. *id.*, Pr. तरद्, in all तर "to be crossed over," metaphorically "to be saved."

Causal तारयति "to take one across, save," Pa. तारेति, Pr. तारेद् and तीरे (Var. viii. 70). In all तार "to save." The word is one which belongs chiefly to religious poetry, but its compound form with उद् is a word of every-day use; viz.

2. Skr. √ उत् "descend," H. उत्तर, and in all except S. It is ञ, and is used with a very wide range of meanings all akin to

that of coming down; as alight, descend, fall off, drop down, disembark, abate, decrease.

Causal उत्तारयति "take down," H. उतार, and so in all except G. and O. Active, meaning "pull down, take off, unload, discharge, cast out."

3. Skr. √ मृ "die," vi. म्रियते, Pa. मरति, Pr. मरह्, H. मर, and so in all.

Causal मारयति, Pa. मारापेति, Pr. मारेह्, H. मार in all, but not necessarily meaning "to kill." It rather means "to beat"; the sense of killing is generally expressed by adding to मार the ancillary डाल "throw" (see § 72, 12).

4. Skr. √ सृ "move," i. सरति, Pr. सरह्. In H. सर neuter, means "to be completed," and in all it has the general sense of being settled, getting done. In O. to come to an end, be done with, as से कर्म सरि गया "that affair is done with."

Causal सारयति, Pr. सारेह्, H. सार "to finish," and in all. In O. this verb becomes ancillary (see § 72).

5. Skr. √ हृ "seize," i. हरति, Pa. *id.*, Pr. हरह्. This verb is peculiar. H. हर, "to seize," so also in G. P. B. In these languages it has the sense of winning a game, a battle, or a lawsuit. In M. हर means first to carry off, then to win. In this sense it is active, as त्वामें पहिल्या डावास शंभर रुपये मांडले ते म्यां हरले "In the first game he staked 100 rupees, that I won." When used as a neuter, it means to lose, as मी वाद हरलों "I lost the lawsuit."¹

Causal हारयति, Pa. हारापेति and हारेति, Pr. हारेह्, H. हार, and so in all but M. ऋ. In these languages it means to lose at play, etc. M. is here also somewhat difficult, and Molesworth admits that हार and हर are sometimes confused. Thus it is active in the sense of

¹ See Molesworth's Marathi Dict. s. v. हर and हार.

winning, as म्या त्वाचे शंभर रुपये हारले "I won from him 100 rupees."

The use of the causal in the sense of losing goes back to Sanskrit times, where the meaning is "to cause to seize," and then "to permit (another) to seize," hence "to lose." So also in Prakrit, in Mr. 90, the Samvāhaka says: भागधेयविशमतया दशसुवर्णं बूते हारितं (Skr. भागधेयविशमतया दशसुवर्णं बूते हारितं sc. मया) "By the untowardness of fortune I lost ten suvarnas at play." From this and similar instances it would appear that in M. it would be etymologically more correct to use हूर in the sense of winning, and हार in that of losing; which usage would be more in unison with that of the cognate languages. In Kash. *hārun* is stated to mean both lose and win, but there must be some way of distinguishing the two meanings.

Some more examples may now be given of pairs of words derived from Sanskrit roots ending in a consonant.

1. Skr. √ स्फुट् and स्फुट् "tremble," i. स्फुरति, Pa. फरति, Pr. फुरह्. If I am right in my derivation, there must either have been a third root स्फिर् (as in स्फाट्, स्फिड्, स्फुट्), or the moderns have softened *a* to *i*, the former is the more probable. H. फिर * "to turn (oneself)," "to spin round," "revolve," and so in all except G. It is perhaps on the analogy of similar roots, and not directly from a causal of स्फिर्, that all the moderns have फेर *a* "to turn (a thing) round," "to make it revolve."

2. Skr. √ घूर्ण् "to move to and fro" (३). Allied to this is घुञ्, i. घोषते, apparently unknown in Pali, Pr. घोषह्, H. घुष, P. M. घुळ, B. घुष, meaning to be dissolved by stirring in water, as sugar or similar substances, "to melt."

Causal घोषयति, Pr. घोषेह्, H. घोष, P. घोष and घोळ, G. M. O. घोळ, B. घोषा "to dissolve substances in water."

3. Skr. √ पत् "fall," i. पतति, Pa. *id.*, Pr. पडह् (Var. viii. 51), H. पड "to fall," and so in all.

Causal पातयति, Pa. पातेति, Pr. पाटेइ, H. पाड "to fell," and so in S. G. M. B., but somewhat rare in all.

4. Skr. √ श्द "decay," i. and vi. शीयते, Pr. सडइ (Var. viii. 51), H. सड, and in all "to rot."

Causal शादयति, Pr. साडेइ, P. and S. साड "to destroy by decomposition." This root is perhaps connected with Sanskrit √ श्द "to be sick," whence ड in Prakrit and the moderns.

5. Skr. √ नम्र "bow," i. नमते. It is both *a* and *æ* in Sanskrit, but strictly would be active intransitive, as in the moderns. Pa. नमति, Pr. नमइ, H. नम and नेव, P. नेउ (neü), S. नंव, B. नू, O. नुइ, नोइ (ø) "to bow oneself down," "to prostrate oneself."

Causal नामयति, Pa. नामेति, Pr. नामेइ, H. नाव, ना, P. निवा, S. नवा, B. नाम, नुया, O. नुआइ "to bow or bend," used as an active with the words "body" or "head" as objects, H. सीस नावना "to incline the head." द्वार आइ पड नायेउ माया॥ "Coming to the door, bowed his head to (the Guru's) feet."—T. R. Ay-k. 63.

In very common use is the diminutive H. निडड, P. S. *id.*, but in S., meaning "to bury," "press down." M. uses the compound form from Skr. क्षवमति, Pr. क्षोयइ (p.p.p. क्षोयषो = क्षवन्त, Hâla, 9, Mr. p. 165), M. क्षोयव and क्षोयाव *n* "to stoop." Perhaps S. क्षोना "to listen," *a*, is to be referred to this, from the idea of bending the head to listen.

The following word is full of difficulties, and I am not able to elucidate it clearly.

Skr. √ कृष् "drag," i. कर्षति and vi. कृषति, Pa. कडुति, Pr. करिसइ, so, at least, says Var. viii. 11, but in Mr. 253 occurs कडुमि = कर्षामि. The Skr. p.p.p. is कृष, which would give Pa. and Pr. कडु. Perhaps this is another instance of a verb derived from p.p.p.¹ H. काड *a*, "to drag

¹ Hemachandra gives six popular equivalents of *krsh*—*kaḍḍhai*, *sāḍḍhai*, *anchai*, *apachchhai*, *ayanchai*, and *āinchai*, as well as *karisai*.—Pischel, Hem. iv. 187. With regard to the four last, see the remarks on *khainai* in § 22.

out," "extract," "to take something out" (from a box, etc.), P. खड्डु and खड्डु, S. खड, G. B. काड, M. O. काड. H. has a corresponding neuter खड "to be taken out," "to flow forth," "issue," which is perhaps from the p.p.p. Var. viii. 40, gives Pr. वेड्डुर् = Skr. वेष्टति, which affords an analogy for a Pr. खड्डुर् like the Pali, very much used in the compound with निस्; thus—

Skr. निष्कुप्, i. निष्कर्षति, Pa. रिक्कडुति "to turn out of doors, expel;" as to Pr. in Mr. 354 occurs खिक्कख "begone!" and in the line above विक्खाखेहि "turn him out." For the change of ड्डु to ख, Var. viii. 41 उड्डेखर् = उड्डेष्टति affords an analogy, as the change in both words occurs only in composition. Several of the moderns have pairs of words, thus : H. निक्ख न, "go out," P. निक्खळ, S. निखिर, G. निक्कळ, O. निक्किळ, and H. निक्कास अ, "turn out," P. निक्काळ, S. निक्कार, निक्केर. In the above quoted passages of Mr., the scholiast renders विक्खाखेहि by निष्काशय, erroneously for निष्कासय, from निस् and कस्, but this is not the etymological equivalent, for √ कस् with निस् has left a separate set of descendants, whose meaning is, however, almost the same as *nikal* and its group. Thus we find H. निक्ख न, "go out," P. निक्खस, G. *id.*, and H. निक्कास अ, "to turn out," often used in a milder sense, "to bring out," the substantive निक्कास is frequently used to mean the issue or completion of a business, also as a place of exit, as पानी का निक्कास नहीं "there is no exit for the water," P. निक्कास.

§ 22. As exhibiting the phonetic modifications of the root syllable, as well as the treatment of roots in respect to their phase, whether active or neuter, the list which is here inserted will be useful. In the next section will be found some remarks on the deductions to be made from these examples.

Skr. √ तप् "heat," i. तपति, Pa. *id.*, Pr. तवर्. In Sanskrit it is both अ and न, so also in Pali. In the latter the passive तप्यति (Skr. तप्यते) means to be distressed, to suffer, and in this sense Pr. uses तवर्, as in

jaha diṭṭho tavaī khālo, "as the bad man is distressed when seen" (Hāla, 229). Causal तापयति "to cause to burn," Pa. तापेति "to distress," Pr. तावद्. The moderns take it as a neuter. H. तप् ण, "to be heated, to glow," and so in all but B. ताप. H. ताव "to beat," P. ताउ, ता, G. ताव, M. *id.*, B. तावा.

Skr. √ क्षिप् "smear," vi. क्षिप्ति, Pa. *id.*, Pr. क्षिपद्, क्षिबद्, H. क्षीप, क्षेप, P. क्षिप्प, क्षिम्ब, क्षिम्म, S. क्षिब, क्षिम, G. क्षिप, M. क्षेप, B. क्षेप, O. क्षिप. Pass. क्षिप्यते, Pa. क्षिप्पति, Pr. क्षिप्पद्, H. क्षिप "to be smeared with," M. क्षिप, G. क्षेप, which is the reverse of the others.

Skr. √ कृत् "cut," vi. कृन्तति, also i. कर्त्तते, Pa. not given. If the Bhû type be taken, as it generally is, then Pr. should have कडुद् (on the analogy of वडुद् = वर्त्तते). I have not met with it. The Bhû type being Âtmanepada would result in a modern neuter, thus we get H. कट "to be cut," P. कडु, S. कट, M. *id.*, B. कट "to wither," become flaccid, O. कट. The causal is कर्त्तयति, whence G. pass. intrans. (—1) कट्ठा, but if formed on the usual type would give a Pr. काटेद्, whence H. काट "to cut," S. M. B. O. *id.*

Skr. √ बन्ध् "tie," i. बन्धति, ix. बध्नाति, Pa. बन्धति, बन्धेति, Pr. बन्धद्. Hence H. G. गांठ a, "to knot," P. गंढ, गडु, S. गंढ, M. गांठ, गांध, both a and ण, G. गांठ a, B. गांत, गांध, O. गण्ड. Passive बन्धते used in a reflexive sense, whence H. गंठ "to be knotted," or गठ without anuswara, P. गठ, G. गठा (—1). H. has also forms गंध ण, and गांध a, the former from Pr. बन्ध, Mr. 157.

The p.p. बन्धित appears in Pr. as गुत्थो, perhaps as if from a Skr. गुत्थित. Hence we have a pair of verbs, H. गुञ्च "to be threaded (as beads on a string)," P. गुत्थ "to be tightly plaited (as hair), to be strong, well-knit (as limbs)," M. गुंत and गुञ्च "to become tangled, to be difficult or involved (an affair)," G. गुञ्चा, and H. गूञ्च "to thread," G. गुञ्च.

Skr. √ टक्ष् "totter," i. टक्षति (perhaps connected with √ चक्ष titubare, see Vol. I. p. 210). I have not found it in Pr.; it is ण in Skr. and thus

H. टल n, "to give way, yield, totter," P. G. M. टळ, S. टल, टर, B. टल "to slip, stagger," O. टळ *id.* Causal टलयति, H. टल a, "to drive away," टल "to push," P. टळ, G. M. *id.*, S. टार, B. टल "to delay, put off, evade," O. टळ *id.*

Skr. √ तुल, तुल "raise," "weigh," i. तोलति, x. तुलयति and तोलय°, Pa. तुलेति, Pr. तुलद्, H. तोल, तोल a, "to weigh," P. तोल, S. तोर, G. *id.*, M. तुळ, both a and n, B. तोला and तुल, O. तोल. Pass. तुलते, would be Pr. तुलद्, H. तुल n, "to be weighed, to weigh," i.e. to be of a certain weight, P. *id.*, S. तुर, B. O. तुल.

Skr. √ स्था "prop," v. स्थाति, ix. स्थाति. Pa., the verb is not given in Childers, it would be स्थाति, Pr. स्थाद्, H. स्था, also spelt थाम and थाव a, "to prop, support," P. थम्ह or थम्ह, S. थम, G. स्था, B. थामा, O. थाम. Pass. स्थाते; there is also an Ātmane conjugation स्थाते. From this latter probably H. थम, थम, थव n, "to be supported, to be restrained," hence "to stop, cease," P. थम, S. थम, G. थम, M. थम, थाम, थाव. It also means "to stand," especially in G.

The p.p.p. is स्था, Pr. थडु, whence Old-H. ठाढा "standing," as गोपी जन बोधिक् ङ्गे चितवति सब ठाढी । "All the Gopis on the terrace standing and looking."—S. S. Bāl Ūla, 47, 14. On the analogy of this the modern colloquial H. खडा is probably to be derived from a Pr. खडु, from स्था, √ स्था. P. has खडा *adj.* "standing," whence a verb खड "to stand."

Skr. √ वृत् with नि, निवृत्, i. निवर्त्तते "to come to an end, be finished," Pr. निवर्त्तद्, means "to return," *na niattai jovanam aikkantam* = न निवर्त्तते यौवनं अतिक्रान्तं "Youth when once passed does not return again" (Hāla, 251), but we may postulate a form निवर्त्तद्, whence H. निवर्त्त n, "to be finished, to be done with, used up," P. *id.*, S. निवर्त्त or निविर, B. निवर्त्त, O. *id.* On the analogy of similar words H. निवर्त्त, निवर्त्त a, "to finish," P. *id.*, S. निविर, B. O. निवर्त्त, it might also come from निपतति = Pr. निवर्त्तद्, but the meaning is less appropriate.

Skr. √ छट् with वि, विघट, i. विघटते "be destroyed," Pa. विघटति, Pr. विघटह्. With loss of aspiration, H. विगट् n, "to become useless, to be spoilt," P. *id.*, S. विगिट्, G. वगट्, M. retains the aspirate विघट्, B. O. विगट्. Causal विघटयति, but Pa. विघाटेति, with characteristic long vowel of causal, Pr. I have not found; it would be विघाडेह्, H. विगाड् a, "to spoil," P. S. G. *id.*, M. विघाड्.

There are, as might be expected, many verbs, and those often the very commonest, in the modern languages, which cannot be traced back to any Prakrit stem with any degree of certainty. Others, too, though they preserve traces of a Prakrit origin, cannot be connected with any root in use in Sanskrit. These are probably relics of that ancient Aryan folk-speech which has lived on side by side with the sacred language of the Brahmins, without being preserved in it. Sometimes one comes across such a root in the Dhātupāṭha, but not in literature; and occasionally the cognate Aryan languages of Europe have preserved the word, though it is strangely missing in Sanskrit. An instance in point is the following:

H. लाड् a, "to load," P. लह्, more from analogy than anything else, S. लह. In all the rest लाड्.

H. लह् n, "to be loaded;" not in the others. Bopp (Comp. Gloss. s. v.) suggests a derivation from √ अल्, p.p.p. आल "tired," or √ कल्, p.p.p. काल "tired." This would seem to be confirmed by Russian *klad'* "a load," *klazha* "lading," *na-kladevat'* "to load;" Old-High-German *hladid*, Anglo-Saxon *hladan* "to load," *hlad* "a load," Mod. High-German *laden*. The wide phonetic changes observable between various members of the great Indo-European family so seldom occur between Sanskrit and its daughters, that I am disposed to think that neither Skr. आल् nor काल could well have given rise to a Hindi *lād*. It seems more probable that this is a primitive Aryan root which has, for some reason unknown to us, been left on one side by classical Sanskrit.

Of doubtful, or only partially traceable, origin, are the following :

H. खोद and खोद *a*, "to dig," P. *id.*, S. खोट, खोद, G. खोद, M. खोद, खुद, B. खुद. And H. खुद, खुद "to be dug." With this pair I propose to connect H. खोस *a*, "to open," P. खोसह, खुसस, S. G. M. खोस, B. O. खुस, and H. खुस *n*, "to come open," P. खुसह, S. खुस, G. M. *id.* Pr. has a verb खुद, and this root is also given in the Dhātupāṭha as existing in Sanskrit, though not apparently found in actual use. The Sanskrit form is probably √ खण् "to divide," with which another root खन् "to dig," has been confused, unless, indeed, the noun खण्ड, "a portion," is formed from √ खन्, and is the origin of √ खण्ड्. The Prakrit occurs in Mr. 346, कूबमि खुदिदपाशं कञ्जकलशं च कुञ्जनां "Like a golden pot with its string *broken*, sinking in a well," where the scholiast renders कूपे खण्डितपाशं, etc. Also in Mr. 219, चबुहददिनचरे गोवाचपदारचो खुदिदो, "While the sun was only half risen the cow-herd's son *escaped*," i.e. *broke* out. It is probable that the two senses of digging and opening in the two modern pairs of verbs arose from a primitive idea of breaking or dividing.

H. बुद or बुद *n*, "to dive, be immersed, sink," S. बुद, G. बुद, M. B. O. *id.*, and H. बोद *a*, "to drown, to immerse," S. *id.*, बोद occurs in M. and S., not as active of बुद, but for मोद (मुद्) "to shave." Apparently, an inverted form of this stem is the more commonly used H. बुब *n*, "to sink," used in all; it has no corresponding active form. The origin of these words is to be found in Pr. बुद (Var. viii. 68), which appears to be the same as *vuḍḍa* in *daravuḍḍavuḍḍanivuḍḍa mahuaṛo*, "(With) the bee a little dipped, (quite) dipped, undipped" (said of the bee clinging to a kadam branch carried away by a stream).—Hāla, 37.¹ The Sanskrit lexicographers give a √ बुध "to cover," but no instances of its use. The reversed form *ḍubb* is also in use in Prakrit, as in the quotation

¹ Buḍḍai = masjati.—Pischel, Hem. iv. 101.

from Mr. 346, given under खोड above, where the speaker is a Chandāla or man of the lowest caste, who may be held to speak a low form of Apabhraṇṣa. It is perhaps another of those Aryan roots which Sanskrit has rejected. The classical language uses instead *maṣj*, Latin *mergere*.

H. भेट, भेंट *a*, "to meet" (to join any one), भेड *a*, "to close, shut," P. भेड, S. भेट and भीड, G. भेट, M. भिड, both *a* and *ṣ*, B. भेट, भेड, O. भेट; and H. भिड "to stand close to, to be crowded," P. *id.*, S. G. *id.*, M. भेट, B. भिड "to approach near to," O. भिड "to be tight." The general idea is that of closeness or a crowded state. There is also a substantive भीड "a crowd." From the meaning I was led to suppose (Vol. I. p. 176) a derivation from a Sanskrit p.p.p. चर्भय "near," which, however, has been disputed. The question must for the present be left undecided.

H. मेट "to efface," P. S. *id.*, and more common H. मिट *ṣ*, "to be effaced, to fail, wear out" (as a writing or engraving), and so in all. Of this stem, all that can be said is, that it is probably connected with मृष्ट "rubbed," p.p.p. of √ मृष्, though one would expect a Pr. मिड् or मुड्, and H. मोठ. There are two other stems ending in ट, which present nearly the same difficulty, viz. :

H. पिट "to be beaten," ऐसा करोगे, तो पिटोगे "If you act thus, you will get a beating," P. पिड्, M. पिट, both *a* and *ṣ*, B. and O. पिट *a*, and H. पीट *a*, "to beat," not in the others. In Prakrit there is पिड् "to beat," पिडिअ एदं चेउं थिक्कासेहि "Having beaten this slave, turn him out" (Mr. 354, again in the mouth of a Chandāla), and पिडिदमह्हेष विअ पुणोवि जोडिदव्वं "I must roll about again like a beaten jackass" (Mr. 107). Here, unless this is a non-Sanskritic old Aryan root, we can only refer to पिष्ट "ground, broken," p.p.p. of √ पिष् "to grind," but this is hardly satisfactory, as this root has a descendant, H. पीस "to grind," and पिस *ṣ*, "to be ground."

H. खेट *ṣ*, "to lie," "to be in a recumbent posture," and खिड *ṣ*, "to

wallow," P. खेट, खिट, S. खेट, G. M. *id.* Probably connected with खोट; but there does not appear to be any Prakrit root to which it can be traced. The nearest Sanskrit root is √ खी "to lie down;" lotṭai = avapiti.—Pischel, Hem. iv. 146.

There is next to be noted a small group of stems ending in च्, concerning which also there has been some controversy.

Skr. √ क्री "buy," ix. क्रीयाति and क्रीयते, Pa. क्रियाति, Pr. क्रियह्, H. कीण, S. गिम्ह (is not the ह here due to some confusion with Pr. जेयह् = ग्रह "take" ?), B. O. क्रिण. This is a single verb, the complications occur in the following compound with वि, विक्री "sell," ix. विक्रीयाति, Pa. विक्रियाति, Pr. विक्रियह्, S. विक्रिय a, "to sell," O. बिक, Gipsy *bikāva*. But in H. बिक is a, "to be sold, to be exposed for sale," as चावल आज सस्ता बिकता "rice is selling cheap to-day." In M. बिक is both a and a, as बिकेस तसे पिकेस "when it is ripe it will sell." So also P. S. बिक a, "to be sold." For the active H. has बेच sometimes pronounced बेच "to sell," as आज चावल बेचता "he is selling rice to-day." P. बेच, G. बेच, B. बेच. When we remember that all verbs are prone to take the forms of the Bhū type, it is intelligible that बिक should mean both "to sell" a, and "to be sold" a, for the Parasmai of the Bhū form would be विक्रयति, and the Ātmane विक्रयते, and the final syllable being rejected as in √ जी and √ डी mentioned above, the stem resulting in both cases would be बिक. S. and Gipsy have retained the ह् of the Pr. विक्रियह्. But whence comes the च in बेच?

H. खिच, commonly pronounced खेंच "to pull, drag," is a similar word. P. खिच and खिज, G. M. खेंच, B. खेच and खेंच, O. *id.* Also H. खिच a, "to be dragged," B. खिच, खिच "to be dragged or distorted (the face), to grin, make faces, writhe," M. खिच. From the meaning we are led to think of Sanskrit √ कृष "to drag," and although this root has been shown to have given rise to another pair of verbs *kaṛh* and *kāṛh*, and in composition to *ni-kal* and *ni-kāl*, yet it is not impossible that, used

in a different sense, it may have originated another set of words like *khench* and its congeners.¹

H. पड़च "to arrive" α, written in various ways as पड़च, पड़च, पड़च, P. पड़च, S. पड़च, G. पोईच, पोच, M. *id.*, B. पड़च or पड़च, O. पड़च. In the dialects are some curious forms, as Marwari पून and पुन, which also occurs in Chand, and in Nepali. Chand uses also a form पड़, as दिन दोय मंस नीके पड़त ॥ "In two days one easily arrives (there)." Pr. R. i. 175. In Old-Gujarati also there is a verb पड़ोत, e.g. तऊ कहे नारदने चे वखाब भाव न पड़ोतो "Says Nala to Nārada, this story does not arrive at mind" (i.e. is not probable).—*Premānand Bhat*, in K. D. ii. 74. S. पड़चसु has p.p.p. पड़तो, which latter looks as if it were from प्र + सृप्, but this will not account for the च. Hoernle (Ind. Ant. i. 358) derives this word from the old Hindi adverb पड़ "near," and कर "make," assuming a change of क into च; but though this change occurs in the ancient languages, there are only very few and doubtful traces of its existence in mediæval or modern times, and I do not think we can safely base any argument upon so rare a process. Hoernle goes so far as to consider H. पुकार "to call," as the causal of पुन, which he says was (or must have been) anciently पुक. There is another possible derivation from Skr. प्राचूर्ण "a guest," which becomes in H. पाऊना, but this fails to explain the final च.

Some light may perhaps be thrown on the subject by some stems in the moderns ending in च, for as च arises from द + च, so च arises from त + च (Vol. I. p. 326). Thus :

H. भेच α, "send," P. *id.* Here we have Skr. √ मिद् "cleave," "separate." Causal भेद्यति, which would make a passive भेद्यते "he is made to separate," i.e. "he is sent away." If we take the active causal as the origin of this word, we must admit an elision of the vowel between द

¹ See note to Krah in § 20. The cognate verb *aiuehnd* is also in use in the moderns.

and *y*; or, taking the simple passive भिद्यते, we may assume that there was a neuter भिज् "to be sent," from which the active भेज् "to send," has been formed; *bhitj*, however, is not found.

H. वज् *n*, "to sound," P. *id.*, S. वज् and वज्, G. वज्, M. वाज्, B. *id.* Also H. वाज् *a*, "to play (music)," and *n*, "to sound." Probably from Skr. √ वद् "speak," causal वादयति, Pa. वदति and वदेति, the passive of the causal is Skr. वाद्यते, Pa. वज्जति "to be beaten," i.e. "to be caused to speak," as *vajjanti bheriyo* "drums are beaten." Hence the modern *bāj*. The short form *baj* is apparently due to analogy.

§ 23. It is the business of the lexicographer, rather than of the grammarian, to work out the derivations of all the verbs in these languages, and even he would probably find the task one of insuperable difficulty in the present elementary state of our knowledge. It is hoped that the examples and illustrations given above will have enabled the reader to gain some insight into the general principles which have governed the modern languages in the process of forming their verbal stems. To conclude this part of the subject, I will now point out what seem to me to be the laws deducible from the examples above given, and from many others which, to avoid prolixity, I have not cited.

Single neuter stems are derived (i) from the Prakrit present tense of Sanskrit neuter verbs, or (ii) from the Prakrit passive past participle, or (iii) Prakrit has assumed one form for all parts of the verb, which form has been handed down to the modern languages almost, if not entirely, unchanged. Types of these three processes respectively are *ho*, *baith*, and *uth*.

Single active stems are formed from the Prakrit present of active verbs, and in cases where the verb in Sanskrit is not conjugated on the Bhû type, Prakrit usually, and the moderns always, adopt the Bhû type. Here, also, Prakrit has occasionally taken one form of root and used it throughout, and

the moderns have followed the Prakrit. Types of these classes are *parh*, *kar*, and *ghen*.

In the double verbs two leading processes are observable. Where the root is conjugated actively, or is active in meaning in the ancient languages, the modern active is derived from it, and in that case the modern neuter is derived from the Prakrit form of the Sanskrit passive, as in *labhaṇu*, *lahaṇu*, or as *chhoṛ*, *chhut*. Where the ancient root is neuter, the modern neuter is derived from it, and in this case the active is derived from the ancient causal, as in *tuṭ*, *tor*, or *mar*, *mār*.

These rules, if further research should eventually confirm them, do not provide for every modern verbal stem, as there are many whose origin is obscure and doubtful. It is highly probable that as we come to know more about these languages, we shall find out other processes which will throw light upon the method of formation of many now obscure stems.

It should here also be noted that even where the same stem occurs in the same, or nearly the same, *form* in all the languages, it is not used in the same *phase* in all. Marathi and Sindhi have different sets of terminations for neuter and active, so that the fact of the neuter and active stem being the same creates no difficulty, the distinction of meaning being shown by the terminations. Thus in M. बाढ, if treated as a neuter, would be conjugated thus: Present *gāṇṭhato*, Past *gāṇṭhalā* Future *gāṇṭhel*, etc.; but if as an active, thus: Present *gāṇṭhito*, Past *gāṇṭhilen*, Future *gāṇṭhil*. In this language, therefore, we often find a verb used either as active or neuter; while in Hindi, which has one set of terminations for all stems, the difference between active and neuter can only be marked by the stem. In several rustic dialects of Hindi, however, and in the mediæval poets, we often find the neuter verb with a long vowel, but confusion is avoided by giving to the active verb the terminations of the causal, thus बढ़ना "to grow big," "increase," makes its active बढ़ाना "to make big," and rustic and

poetical Hindi often uses बाढना for the neuter, as ऐसो देव प्रकट गोवर्धन । जाके पूजे बाढे गोधन ॥ “Such a god is manifest in Govardhana, from the worship of whom wealth of cattle *increases*.”—S.S. *Govardhanllā*, ii. 15, *et passim*. So also बाढत बैङ्गन मुनाखक सुत ॥ “It *grows* like the threads of the lotus.”—Padm. This subject will be more fully discussed under the causal.

§ 24. Gujarati, as will have been noticed in the examples given in the last section, often wants the neuter stem with the short vowel, but has in its place a form in which *d* is added to the stem, the included vowel of which is short. This form is not incorrectly treated by some grammarians as the ordinary passive of the language. It should, however, in strictness, be recognized as the passive intransitive (that form marked —1 in the scale, § 10).¹ The rules for its formation are simple, in stems, whether neuter or active, having *d* as the included vowel, it is shortened to *a*, as—

वाच “read,”	वंचा “be read.”
चाक “mark, test.”	चंका “be tested.”
संभळ “hear,”	संभळा “be heard.”

The shortening does not always take place when the included vowel is *i* or *u*, though from the way in which short and long vowels are used indiscriminately in Gujarati, it is not safe to lay down a hard and fast rule on this point, thus—

शीख “learn,”	शीखा (शिखा) “be learnt.”
शीव “sew,”	शीवा (शिवा) “be sewn.”

Where the stem ends in a vowel, *v* is inserted to prevent hiatus, as—

म्हा “wash,”	म्हवा “be washed.”
खा “eat,”	खवा “be eaten.”
विही “fear,”	विहीवा “be feared.”

¹ Vans Taylor, *Gujarati Grammar*, p. 81, from which most of the following remarks are borrowed, though I diverge from him in some points in which his views seem to be open to correction.

With regard to the meaning and method of using this phase, it appears that its construction resembles that of the neuter, while it implies either simple passiveness, habit, or power. As a simple passive, रामकी रावण मरायो "Ravana was killed by Rāma," आ खेतर् मां बी बवायुं "In this field seed has been sown;" as expressing habit, एतुं कहेवाय के बरह "thus it is correctly said," i.e. "this is the correct way of expressing it;" आ होकरो मुखे जवायहे "this boy is (usually) thought to be stupid;" as expressing power or fitness, तेनाबी चलाय नहीं "he cannot walk," literally "by him it is not walked;" राजा बी चलाय कराय नहि "a king cannot (or must not) do injustice;" कुवो अभडायो माटे एतुं पाबी पीवाय नहि "the well has become impure, therefore its water is not drunk." Some of the words which take this form are, to all intents and purposes, simple neuters in meaning, like *abhaḍāyo* in the sentence just quoted, which means "to be ceremonially impure," and points back to a Sanskrit denominative, as though from अ "not," and भद्र "good," there had been formed a verb अभद्रायते "it is not good." So also वपरायुं "to be used," "to be in use," as एक चर्च ना वे प्रत्यय वपराय हे "two affixes are in use with one meaning," postulates from व्यापार, a denominative व्यापारायते, or perhaps the causal of वि + आ + पृ = व्यापारयति. This seems to be the real origin of this phase, though some would derive it from a form of the Prakrit passive. At any rate, the two stems just quoted (and there are several others of the same kind) look more like denominatives than anything else, though in others this form inclines more to the passive signification, as भीमक सुता नुं चदन सुधाकर देखीने शोभाय । चन्द्रमा तो बीण पामी आममा संताय ॥ "Having seen the moon-like face of the daughter of Bhīmaka in its beauty—The moon wasted away, having hidden itself in the clouds."—Premānand in K.-D. ii. 74. Here शोभा is "to be beautiful," and looks like a denominative, but संताय has more of a passive or reflexive meaning, "to be hidden," "to hide oneself." Again, दमयंती नुं उदर देखी

सुखायुं सरीवर "Seeing the belly of Damayanti, the lake dried up," (*ib.* ii. 75), literally "was dried up." So also घर लाग्युं तारे कुवो खोदावे ए चमि केम जोलवाय । "When the house has caught (fire), he has a well dug, how can this fire be put out?" —K.-D. i. 184.¹ The verb जोलवा is also written होल*, and is probably the same as O. जोहा "to descend, alight," M. जोहठ "to trickle, flow down," which I take to be from जप + सु = जपसरति, Pr. जोशजर (Māgadhi), and with change of स to ह = जोहज. It is used in the sense of removing oneself, thus : चले ले जोशजध "ho there! get out of the way!" (Mr. 210), and causal जोशजिदा मए शजडा "I have got the cart out of the way," (*ib.* 211) = Skr. जपसारिता. This phrase is conjugated throughout all the tenses, thus खोवायुं "to be lost." Present खोवाए "he is lost," Future खोवाये "he will be lost," Preterite खोवाओ, खोवाओ, or खोवाएओ हे "he has been lost," and in active verbs it is used in the Bhava-prayoga, as a sort of potential, as तेनाओ होडाय "he can loose," तेनाओ होडाओ "he could loose," तेनाओ होडाये "he will be able to loose."

As to the other languages, a similar form is found in the Bhojpuri dialect of Hindi, used as a simple passive, as पकड "seize," पकडा "be seized," as हम पकडाएत बा "I am being seized." In this dialect, however, there are signs, as will be shown further on, of a passive similar to that in use in classical Hindi. In the old Maithil dialect of Bidyāpati, which is transitional between eastern Hindi and Bengali, this form is found; thus, सिक्ता जल जेहे चलहि गुकायल "As water poured out on the ground is dried up."—Pad. 984. घरयो खोटावल गोकुलचांद । "(He who is) the moon of Gokul rolled himself on the earth."—P.K.S. 77. जनु इंदीवर पवने पेसिल चलि भरे उलटाय । "As a lotus pressed down by the wind is tilted by the weight of bees" (var. lect. भुरि = by a swarm).—Pad. 1352.

¹ This is equivalent in meaning to our English saying, "When the steed is stolen, shut the stable door."

There seems to be some difficulty in deducing this form from a Prakrit passive. One of the methods in which the passive in Prakrit is formed is by resolving the *y* of Sanskrit into *ta* or *ia*, Skr. खाद्यते = Pr. खारिअदि; and it is supposed that this ई has become अद्य, and subsequently आ, but no instances of intermediate forms are found; it would seem, therefore, more correct to suppose that this form originates from the causal of Sanskrit in those instances where the causal characteristics are used to form denominatives, and has from them been extended to other verbs. Neither explanation, however, is quite satisfactory, and the question is one which must be left for further research.

§ 25. The regular Passive (phase — 2) is found only in Sindhi, Panjabi, and in some rustic dialects of Hindi. It arises from the Prakrit passive in *ijja* (Var. viii. 58, 59). Thus Skr. *grāyate* = *suṇijjāi*, *gamyate* = *gamijjāi*, *hasyate* = *hasijjāi*. In Sindhi the passive is formed by adding ह्य or अ to the neuter or active stem.¹ Thus—

पूरयु “to bury,” Passive पूरयु “to be buried.”
 घटयु “to lessen,” „ घटियु “to be lessened.”

A passive is also made from causal stems, as—

विजारयु “to lose,” Passive विजारयु “to be lost.”

Here, also, we find denominatives which have no corresponding active form, and have scarcely a passive sense, as उक्खण्डिययु “to long for,” where the causal termination used in Sanskrit for denominatives appears to have been confused with the *ijja* of the passive. Thus Skr. उत्कण्ठ “longing,” makes a verb उत्कण्ठयति “to long for,” whence the Sindhi *ukhandijjanu*. So also अङ्गुलिययु “to be entangled,” which seems to be from Skr. अङ्गुल, or अङ्गुरि “a finger,” whence we may suppose a verb

¹ Trumpp, Sindhi Grammar, p. 258.

जकुरचति "to be intertwined (like the fingers of clasped hands);” उमिर्वचु "to be angry,” from उमर "anger,” Skr. उमर "uproar,” of which the denominative would be उमरचति.

In cases where the vowel of the active stem is long in the imperative, but shortened in the infinitive, the passive retains the long vowel. Thus

पीठ "drink thou,” पिचचु "to drink,” पीवचु "to be drunk.”

पूठ "thread thou,” पुचचु "to thread,” पूवचु "to be threaded.”

धोठ "wash thou,” धुचचु "to wash,” धोवचु "to be washed.”

A similarly formed passive is used in the Marwâri dialect of Hindi, spoken west of the Aravalli hills towards Jodhpur, and thus not very far from Sindh. Instances are—

करवो "to do,”

करीववो "to be done.”

खाववो "to eat,”

खवीववो "to be eaten.”

लेवो "to take,”

लरीववो "to be taken.”

देवो "to give,”

दरीववो "to be given.”

आववो "to come,”

आवीववो "to be come.”

Thus they say मैं सुं आवीवै नहीं = H. मुझ से आया नहीं जाता "by me it is not come,” i.e. "I am not coming.” चां सुं खवीववो नहीं = H. तुम से नहीं खाया जायगा "by you it will not be eaten,” i.e. "you will not (be able to) eat it.” This passive construction is frequent in the Indian languages, but usually with the negative expressing that the speaker is unable or unwilling to do a thing.¹ The insertion of र instead of व in ले and दे is peculiar and unaccountable.

Panjabi also has a synthetical passive, though rarely used. It is formed by adding ई to the root, and is probably derived from that form of the Prakrit passive which ends in *ta*, as

¹ I have to thank Mr. Kellogg, of Allahabad, author of the best, if not of the only really good Hindi Grammar, for communicating this form to me in a letter. I was previously unaware of it.

mentioned above. This form of the passive is only used in a few tenses, thus मारना "to beat," Passive present में मारीदा "I am beaten," Future में मारीजांना "I shall be beaten," Potential (old present) में मारीजा "I may be beaten."

With these exceptions, there is no synthetic form for the passive in the modern languages. This phase is usually formed by an analytical process. It is not much used, the construction of sentences being more frequently reversed, so as to make the verb active. The large number of neuter verbs also renders a passive for the most part unnecessary. It does exist, however, and is formed by adding the verb जा "to go," to the past participle of the passive, जा doing all the conjugational work, and the participle merely varying for number and gender.

Thus from मार "beat," H. Sing. मारा जाना "to be beaten" *m.*, मारी जाना *f.*, Plur. मारे जाना *m.*, मारीं जाना *f.*, P. मारिआ जाना *m.*, मारी *f.*, Plur. मारे *m.*, मारीजां *f.* Gujarati also uses this method side by side with the passive intransitive, as मार्यो जवु "to be beaten," with the participle varied for gender and number as in the others. M. मारिआ जावें, B. मारा जाइते, O. मारा जिवा. In these two last the participle does not vary for gender or number.

Occasionally in G. and M. a passive is formed by adding the substantive verb to the past participle, thus M. मारि बांधली होती "the cow was tied," and G. ग्रंथ क्यों है "the book is made;" such a construction would in the other languages be incorrect, or, if used at all, would have a different meaning altogether.

The use of जाना "to go," to form a passive, seems somewhat unnatural; होना "to be," would occur as the most fitting verb for this purpose. I am tempted to hazard a conjecture that the use of जाना in this way has arisen from the Prakrit passive form in *jīa*. This, as we have seen above, has given a regular

passive to Sindhi and Marwari, and it seems possible that the masses who had quite forgotten, or had never known, the meaning of the added *j*, may unconsciously have glided into the practice of confounding it with the *ञ* of the common word *जा*, which would lead them to consider the verbal stem preceding it as a passive participle. Thus a form *मारिजे* "he is beaten," would easily pass into *मारा जाए*, as in modern Hindi. The process must, of course, have been unconscious, as all such processes are, but the supposition does not involve a more violent twisting of words and meanings than many others which are better supported by actual facts.

The non-Aryan party have something to say on this head.¹ They point out that the Dravidian languages, like our seven, largely avoid the use of the passive by having recourse to neuter verbs, and that with them, as with us, the neuter is often only another form of the same root as the active. Indeed, the similarity in this respect is very striking, the process is, to a great extent, the same in both groups, though the means employed are different. The passive does not, strictly speaking, occur in the Dravidian languages; a clumsy effort is sometimes made to produce one, by adding the verb *padu* "to happen" (Sanskrit *पठ्*, modern Aryan *पढ़*) to an infinitive or noun of quality. This process, however, is as strained and foreign to elegant speech as the construction with *jā* is in the Aryan group. It appears, also, that the verb *po-yu* "to go," is also used in Tamil to form a passive, as also a verb meaning "to eat," which latter is parallel to our North-Indian expression *मार खाना* "to eat a beating" = "to be beaten." In this, as in so many other instances of alleged non-Aryan influence, the known facts do not justify us in saying more than that there is a resemblance between the two groups of languages, but that it is not clear which borrowed the process, or whether it was ever

¹ Caldwell, pp. 363, 364 (first edition).

borrowed at all. There is no reason why it should not have grown up simultaneously and naturally in both families.

§ 26. We now come to the Causal, an important and much used phase of the verb. Sanskrit forms the causal by adding the syllable *aya* to the root, which often also takes *guṇa* or *vṛiddhi*, √ कृ “do,” causal कारयति. There is, however, in Sanskrit a small class of verbs which form the causal by inserting ए between the root and the characteristic *aya*. These are principally roots ending in a vowel; but in Pali and the Prakrits the form of the causal in ए has been extended to a very large number of stems, in fact to nearly every verb in those languages. In Pali, however, its use is optional, thus √ पच “cook,” causal *pācheti*, *pāchayati*, *pāchāpeti*, *pāchāpayati*.¹ In Prakrit, also, there are the two processes, by the first of which the *aya* of Sanskrit becomes *e*, thus कारयति = Pr. कारेइ, हासयति = हासेइ (Var. vii. 26), and by the second the inserted ए is softened to व्, thus giving कारावेइ or कारावेइ (ib. 27). It is from this form, and not from *aya*, as I erroneously supposed in Vol. I. p. 20, that the modern causal arises. Even in Prakrit the *e* in *kāráveī* is frequently omitted, as it is also in *kāreī*, and we find such forms as *kārai*, *tārai*, side by side with *kārávai* (Weber, Hala, p. 60), so that there remains only *āv* for the modern causal.

Among the modern languages Marathi stands alone in respect of its causal, and, as in so many other points, exhibits a hesitation and confusion which confirm the impression of its being a backward language which has not so thoroughly emancipated itself from the Prakrit stage as the others. Whereas these latter have passed through the period in which rival forms conflicted for the mastery, and have definitely settled upon one type to be used universally, the former pre-

¹ Kaccāyana, Senart, Journal Asiatique, vol. xvii. p. 436.

sents us with several alternative suffixes, none of which appears to have obtained undisputed prominence. The authorities for Marathi consist of the classical writers, the one dictionary-maker, Molesworth, and a host of grammarians, all of whom differ among themselves, so that one is driven to ask, "who shall decide when doctors disagree?"

The competing forms are : *ava*, *iva*, *iva*, *avi*, *āva*, *āvi*, and one sees at a glance that they are all derived from one source, the causal with *क्*, modified in Prakrit to *क्*. The difficulty lies in the vowels. Where one authority gives a causal in *ava* to a particular verb, another makes the causal of that same verb by adding *iva*, and so on. Stevenson (Marathi Grammar, p. 87) teaches that *ava* is the ordinary form, as *baṣaṇeṇ* "to sit," *ba-saṣaṇeṇ* "to seat." This type, however, he adds, is peculiar to the Konkan or lowlands along the coast; in the Dakhin or centre table land above the passes the form *iva* is more used, as *kaṛaṇeṇ* "to do," *kaṛivaṇeṇ* "to cause to do." A third form *avi* is said to be "of a middle class," and not characteristic of either dialect, as *kaṛavineṇ*. It is to be noted here that the causal suffix, strictly speaking, ends with the *v*, and the vowels that follow this letter may fairly be regarded as mere junction vowels, used to add the terminations to the stem. In those of the cognate languages which use *ā* as the causal suffix, the junction vowel used is either *i*, as B. *karā-i-te*, O. *karā-i-bā*, S. *karā-i-ṇu*, or *u*, as Old-H. *karā-u-nā*, P. *karā-u-nā*, or hardened to *va*, as G. *karā-va-vuṇ*. Dismissing, then, the final vowel as unconnected with the suffix, we get for Marathi four types, *av*, *āv*, *iv*, *iv*. Of these four *āv* approaches most closely to the Prakrit, and may therefore be regarded as the original type from which, by a shortening of the vowel, comes *av*, which, all things considered, is perhaps the most common and regular; a further weakening of the vowel produces *iv*; and the fourth form, *iv*, probably owes its long vowel to the Marathi habit of lengthening vowels at the end of a word, or

in a syllable, where the stress or accent falls. Thus all four forms may be used, as

करखें "to do," करवखें, करावखें, करिवखें, करोवखें; also करविखें, and करीविखें "to cause to do."¹

Causals may be formed from every verb in the language, whether neuter, active, active or passive intransitive. The meaning of the causal differs, of course, according to that of the simple verb.

Those formed from simple neuters or active intransitives are generally merely actives in sense, as

बस "sit,"	बसव "seat."
मिळ "meet,"	मिळव (junction vowel इ) "mix."
निव "sleep,"	निवव "put to sleep," "soothe."

Those from actives are causal in meaning, as

मार "strike,"	मारव "cause to strike."
शिक "teach,"	शिकव "cause to teach."

Those from passive intransitives are passive causals, as

फिर "turn" (i.e. be turned),	फिरव "cause to be turned."
कट "be cut,"	कटव, कटाव "cause to be cut."

Simple roots ending in vowels insert a *o* between the stem and the suffix to avoid hiatus, as

खा "eat,"	खावव (junction vowel इ) "cause to eat."
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So also with roots ending in इ, as

लिह "write,"	लिहवव "cause to write."
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The various forms of the causal suffix in Marathi may be regarded as types of a stage of transition which the other lan-

¹ Godbole's Marathi Grammar, p. 102, § 279.

guages have passed by. The following are examples of the causal in these latter :

लिख "write," H. P. B. O. S. लिखा "cause to write," (H. Pres. *likhātā*, Pret. *likhāyā*, Aor. *likhāe*, or *likhāy*, or *likhāve*.)

पठ "read," *id.* पठा "cause to read."

सुन "hear," *id.* सुना "cause to hear."

In Hindi, as in the other languages, the causal of a neuter verb is, in effect, nothing more than an active, as

बना "be made,"	बनाना "make."
बोखना "speak,"	बुखाना "call" (i.e. "cause to speak.")
चलना "move,"	चलाना "drive."
जागना "be awake,"	जागाना "awaken."
उठना "rise,"	उठाना "raise."
पकना "be cooked,"	पकाना "cook."

So also in the case of double verbs given in §§ 20, 21, the active form, with long vowel in the stem syllable, may be regarded as a causal. In fact, it might be said, looking at the matter with reference to meaning, that the modern languages have two ways of forming the causal, one in which the short vowel of the stem is lengthened, the other in which *d* or some other suffix is added. Looking at it in another way with reference to form, the division which I have adopted commends itself, the forms with a long vowel in the stem being regarded as actives, those with the added syllable as causals. In point of derivation, however, both forms are causals. There is a wonderful, though unconscious, economy in our languages ; where Prakrit has more types than one for the same phase of a verb, the modern languages retain them all, but give to each a different meaning. For instance, Prakrit has three types for the passive, one in which the final consonant of the stem is doubled by absorption of the *y* of Skr. as *gamyate* = *gammāi*,

a second in *ta*, as *gamyate* = *gamtadi*, and a third in *ijja*, as *gamyate* = *gamijjadi*. The first of these types, having lost whatever might remind the speaker of its passive character, has been adopted in the modern languages as the form of the simple neuter verb, the second survives in the Panjabi passive, as *māridā* = *mārtadi*, the third in the Sindhi and Marwari passive given in § 25. So, also, it seems to me that the two types of the Prakrit causal have been separately utilized; that which corresponds to the Sanskrit type in *aya* with long or guṇa vowel in the stem, has become in the moderns an active verb, as *hārayati* = *hāreḥ* = *hār*; *troṭayati* = *torē* = *tor*; while that which takes the *ए* causal is preserved as the ordinary causal of the moderns, as *kārayati* (*karāpayati*) = *karāvei* = *karā*.

Often, however, both forms exist together, and there is little or no apparent distinction between them; thus from **फट**ना are made both **फाट**ना and **फटा**ना, from **हर**ना are made **हार**ना and **हरा**ना, and so in many other instances.

The causal, properly so called, namely, that with the suffix *ā*, *āv*, etc., has always a short vowel in the stem syllable, except in a few instances where the stem vowel is *vriddhi*, in which case it is sometimes retained. Thus in the double verbs the causal suffix may be regarded as added to the neuter form, as in

NEUTER.	ACTIVE.	CAUSAL.
तप	ताव	तपा
बुल	बोल	बुला

In such cases, however, we more commonly find the double or passive causal.

Single verbs with a long or guṇa stem-vowel have causals with the corresponding short or simple vowel, as in the examples **बोख**ना and **बुख**ना, **आग**ना and **अग**ना given above.

Verbs whose simple stems end in a vowel insert a semivowel before the termination of the causal, and change the vowel of the stem, if *ā*, *ī*, or *e*, into *i*, if *ū* or *o*, into *u*. The semivowel

used is sometimes ष or र, but more commonly ख. Thus, लेना "to take," लिखाना "to cause to take," but—

H. देना "give,"	दिखाना "cause to give."
जीना "live,"	जिखाना "cause to live."
पीना "drink,"	पिखाना "give to drink."
खाना "eat,"	खिखाना "feed."
धोना "wash,"	धुखाना "cause to wash."
सोना "sleep,"	सुखाना "put to sleep."
रोना "weep,"	रुखाना "make to weep."

In a few cases of stems ending in ह, or in aspirates, the ख is optionally inserted, as

H. कहना "say,"	कहाना	and कहखाना "cause to say," "be called."
देखना "see,"	दिखाना	,, दिखखाना "show."
सीखना "learn,"	सिखाना	,, सिखखाना "teach."
बैठना "sit,"	बिठाना (or बै०)	,, बिठखाना (बै०) "seat."

A similar method exists in Sindhi, but with र instead of ख, as is customary with that language, as¹

डिखय "give,"	डिखारय "cause to give."
सुखय "leak,"	सुखारय "cause to leak."
विहय "sit,"	विहारय "seat."
सिखय "learn,"	सिखारय "teach."
उठय "rise,"	उठारय "raise."
सुन्दय "sleep,"	सुन्दारय "put to sleep."

Here the र is inserted after the causal suffix, and this was probably the method originally in force in Hindi, for we find in the mediæval poets such words as *dikhārānā* "to show," and even in modern colloquial usage *baithārānā* is quite as common

¹ Trumpp, Sindhi Grammar, p. 256.

as *bithlānd*. Gujarati forms its causal in an analogous way, but uses **હ** instead of **ર**, as

ધાવવું "suck,"	ધવાહવું "give suck."
શીવવું "sew,"	શીવાહવું "cause to sew."
વાગવું "sound,"	વાગાહવું "strike" (a bell, etc.)

After words ending in a vowel, the suffix takes **વ** to prevent hiatus, and so also after **હ**, as

જા (ચવું) "be,"	જવાહવું "cause to be."
જાવું "eat,"	જવાહવું "feed."
દેવું "give,"	દેવાહવું "cause to give."
સેહવું "endure,"	સેહવાહવું "cause to endure."
ઘોહવું "rot,"	ઘોહવાહવું "cause to rot."

This language, like Hindi, also reverses the position of the long vowel of the causal suffix, and uses such forms as *dhavarāv*, *khavarāv*, with change of **હ** to **ર**.

There is nothing remarkable about the Panjabi causal, which is identical with Old Hindi, merely retaining the junction vowel *u*, as *khilā-u-nā*, *dikhā-u-nā*. In both these languages the old form *āu* has, in a few instances, changed to *o* instead of *ā*, as

મિગોના "to wet,"	from મીગના "to be wet."
ડુબોના "to drown,"	„ ડુબના "to be drowned."

Bengali and Oriya have only the causal form in *ā* with junction vowel *i*, as B. *karā-i-te*, O. *karā-i-bā*, and use this form in preference to that with the long stem vowel, even in those causals which are, in meaning, simple actives.

There are thus, independently of the stem with the long or guṇa vowel, which I prefer to treat as an active, two separate systems of forming the causal in the seven languages: one starting from the Prakrit causal in *āre*, and exhibiting the forms *āva*, *ava*, *iva*, *īva*, *āv*, *āu*, *o*, *ā*; the other starting, I know

not whence, but probably from a method in use in early Aryan speech, which has only been preserved by the classical language in a few instances, and exhibiting the forms *dr*, *ḍḍ*, *ḍl*, *rd*, *ld*. Whether these two forms are connected by an interchange between the two semivowels *l* and *v*, is a problem which must remain for future research. Such a connexion is not impossible, and is even, in my opinion, highly probable.

§ 27. The Passive Causal may be also called the double causal. The use of either term depends upon the point of view of the speaker, for whether I say, "I cause Rām to be struck by Shyām," or, "I cause Shyām to strike Rām," the idea is the same. As regards form, the term double causal is more appropriate in some languages. In H. and P. this phrase is constructed by adding to the stem H. **वा**, P. **वाउ**, in which we should, I think, recognize the syllable *dv* of the single causal shortened, and another *dv* added to it, thus from *sun* "hear," comes causal *sunā*, "cause to hear," "tell," double causal *sunvā*,¹ "cause to cause to hear," "cause to tell;" here, as *sunā* is from the fuller form *sunāv*, so *sunvā* is from *sunāv + āv = sunav + ā = sunvā*. This double or passive causal is in use mostly with neuter and active intransitive stems, whose single causal is naturally an active, as **बनना** "be made," **बनाना** "make," **बनवाना** "cause to be made." Thus they say, **गढ़ बनता** "The fort is being built;" **खवरे गढ़ बनाता** "The architect is building the fort;" and **राजा खवरे के द्वारा गढ़ बनवाता** "The king is causing the fort to be built by the architect." In this last sentence, and in all similar phrases, the nature of the construction is such that we can only translate it by the passive causal, we could not render "The king causes the architect to build," etc., by **बनवाना** in any other way than by putting "architect"

¹ Generally, the semivowel in this form is pronounced softly, almost like the English *v*, so that *sunvānd* would more nearly represent the sound than *sunvānd*. The *v*, however, in all Indian languages is a softer sound than our *v*.

in the ablative with द्वारा or से. When we are told, therefore, that this phase means "to cause to do" (the action of a neuter verb), the assertion, though correctly expressing the form, is incorrect as to the meaning; the dictionary-makers here halt between two opinions. Thus

उठ "rise,"	उठा "raise" (i.e. "cause to rise"),	उठवा "cause to be raised" (i.e. "cause A to cause B to rise").
काट "be cut,"	काट "cut,"	काटवा "cause to cut."
खुल "be open,"	खोल "open,"	खुलवा "cause to open."

In double verbs, like those just quoted, however, the single causal in *ḍ* may be used, as कटा "cause to cut." As a general rule, the exact meaning of stems in this phase must be gathered from the sentence in which they are used.

Sindhi makes its double causal by inserting *rd* (Trumpp, 257), as

विर्च "be weary,"	विर्चा "make weary,tire,"	विर्चारा "cause to make weary."
घा "wound,"	घारा "cause to wound,"	घारारा "cause to cause to wound, or cause (another) to be wounded."

Stack instances also passive causals formed on the same model as ordinary passives, thus

सह "be on fire," सह "burn,"	साहा "cause to burn,"	माहाह्व "be caused to be burnt."
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One example given by him shows a full range of phases, as छापयु "to be sucked, to issue" (as milk from the breast), neuter; धारयु "to suck the breast," active; धारययु "to be sucked," pass.; धापिययु "to give suck," neut. pass.; धारारयु "to suckle," caus.; धारारययु "to be suckled," pass. caus.;

धाराराइयु “to cause (another) to suckle,” double caus.;
 धाराराइवयु “to cause to be suckled by another,” double pass.
 caus. The whole of these forms, however, are rarely found in
 one verbal stem. The double causal is common enough, thus
 from the causals mentioned in the last section are derived
 double causals—

सुम्हारयु “to put to sleep,” सुम्हारयु “to cause to put to sleep.”

उधारयु “to raise,”

उधारयु “to cause to raise” (H. उठवाना).

§ 28. Although the suffixed syllables shown in § 26 generally and regularly indicate the causal phase, yet there are numerous verbs having this suffix which are neuter, active intransitive, or passive intransitive. As mentioned in § 11, these stems are probably built on the model of Sanskrit denominatives, and owe their long vowel to the *aya* or *āya* of that form. Hence they come to resemble in form modern causals.

In Sindhi these stems have a development peculiar to that language, and have a corresponding active phase like the double stems mentioned in § 19. Trumpp gives (p. 252, *et seqq.*) the following examples :

NEUTER.

उझामयु “to be extinguished,”

उझामयु “to fly,”

जापयु } “to be born,”
 जमयु }

झापयु “to be satiated,”

खामयु “to be on fire,”

मापयु } “to be contained,”
 मामयु }

विहामयु “to be passed, to pass”
 (as time),

हपामयु “to grow less,”

ACTIVE.

उझायु “to extinguish.”

उझायु “to make fly, to spend.”

जायु “to bring forth.”

झायु “to satiate.”

खायु “to burn.”

मायु “to contain.”

विहायु “to pass the time.”

हपायु “to lessen.”

In this group the neuter stems have the type *āpa* and *āma*, which, if we regard them as derived from the Prakrit type *ābe* of the causal, will appear as respectively a hardening and a softening of the *b* of Prakrit. In some cases the neuter form is clearly derived from the older causal, as in *मारु* "to contain," rather, "to go into," Skr. *√मा* "to measure;" but *मापु*, Skr. caus. *मापयति* "to cause to measure," where, by a natural inversion of the sense, the causal has become neuter. In the case of *जापु* the process by which the meaning has been arrived at from Sanskrit *√जन्* is less clear. The other stems are also obscure, and I possess no data on which to establish any satisfactory explanation.

Sindhi stands alone in respect of this group; Hindi and Panjabi have a number of neuter stems with causal terminations, which stand on a different footing, and recall by their meaning the Sanskrit denominatives, having no corresponding active forms, as—

H. *खिसाना* "to be abashed," "to shrink away."

खियाणा "to be worn out."

कुजखाना "to itch."

खबराना "to be agitated," "to be in fear" P. *खबराना*.

खमाना "to bask in the sun."

खंचखाना "to tremble," "to be unsteady." P. *id.*

P. *खरखाउणा* "to grow soft" (a scar).

कुन्हाखाना "to wither," "to grow flaccid." P. *id.*

In words of this class, also, a syllable *ह्य* is often inserted, as

खिसियाणा "to grin."

P. *खिखिआउणा id.*

This type is evidently closely connected with the passive of Gujarati and other dialects given in § 24, which I have been led by the considerations here mentioned to regard as a passive

intransitive. It seems also to be connected with the passive intransitive in B. in such passages as राजपुत्र हवे रूप लक्षणे जानाय ॥ "He must be a king's son, by his appearance and marks (of birth) *it is known*."—Bhârat, B.-S. 378, where *jândy* = *jândē*, "it appears," "it is evident," a construction exactly parallel to the Gujarati phrases quoted in § 24.

Marathi has similarly neuters with a causal type, which recall the method of formation of the Sanskrit denominative, inasmuch as they are referred by the grammarians to a nominal origin, thus—

कड़का "a cracking or crashing sound;" कड़कावियें "to crack, crash;" कड़कावयें "to roar at," "to make a crashing noise."

कमता (from Persian کم) "deficient," कमतावियें "to grow less."

करकर "a grating sound," करकरावियें "to grind the teeth."

काँषा (Skr.) "doubt," काँषावियें "to be doubtful."

—but this may also be formed from the two words काँ "why?" कसा "how?" and would thus mean "to why-and-how," "to hum and ha;" just as they use in Urdu the phrase کیت و کल کرنا "to prevaricate," literally to make "would that!" and "perhaps."

A distinction may apparently be drawn in many cases between forms in *ḍva* and those in *ḍvi*, the former being rather denominatives, and as such neuter, while the latter are causals. Thus from चोरका "little," "few," चोरकावियें "to grow less," and चोरकावियें "to make less," but the authorities accessible to me are not agreed about this point, and I therefore hesitate to make any definite assertion on the subject. Molesworth gives, for instance, डरकावयें *n*, "to bellow," "bluster," and डरकावियें "to frighten by bellowing;" also डरावणी "the act of roaring at," from डरावियें or डरवियें "to intimidate," where

the *i* of the infinitive seems to be represented by *a* in the noun.

On the other hand, the close connexion of these neuters with the passive type is seen in S., where the passive characteristic **इञ्** is used, according to Stack, convertibly with the neuter, having the short vowel. Thus **झाड़ु** or **झाड़वु** "to be satiated;" while there are also verbs of two forms, one with the neuter type, the other with the causal type, but both having a neuter sense, as **ढिरु** and **ढिराड़ु** "to grow loose or slack."

Further examples are—

झपु and **झपिवु** "to grow less;" also **झपामु** "to decrease."

झकारवु and **झकिवु** "to fade," "tarnish."

माड़ु and **माड़वु** "to be contained in."

It is not certain how far later and better scholars like Trumpp would confirm the accuracy of Stack's definition. He seems to be somewhat inaccurate and careless in drawing the distinction between the various phases of the verb.

§ 29. Secondary verbs are not so numerous as secondary nouns, and those that exist have, for the most part, a familiar or trivial meaning. They are formed by the addition of a syllable to the verbal stem, or to a noun. This latter feature is especially common in H. verbs formed from feminine nouns in *aka* (Vol. II. p. 31), thus Behari Lāl

हुटी न शिशुता की झलक झलकी जीवन चंच ।

"The splendour of childhood has not ceased, (yet) youth shines in the limbs."—Sata. 17.

Here the substantive **झलक** "glitter," "splendour" (probably formed from $\sqrt{\text{ज्वल}}$), gives rise to a verb **झलकना** "to shine." Similarly all the nouns quoted in the passage referred to in Vol. II. have verbs formed from them as there stated. It is un-

necessary to give a list of them, and it may be here observed that in languages which, like English, have advanced far into the analytical stage, great freedom of formation exists, so that many words may be used either as nouns or verbs. Many nouns have, in common usage, verbal terminations added to them, and thus become verbs. We see constantly in modern English, French, and German, new verbs thus formed, as, for instance, by adding *-ize*, *-iser*, or *-isiren*, as *colonize*, *coloniser*, *colonisiren*, several of which have not found their way into dictionaries. The same is the case with our Indian languages, and it is impossible here to follow or set forth all these constantly arising innovations. Those which have received the sanction of literature will be found in the dictionaries, and many more will probably be admitted to the dictionaries of the future, if the authors of those works are wise enough to keep pace with the actual growth of language, and do not permit an overstrained purism to prohibit them from truly recording the language as it exists in their day.

I will content myself with giving a few examples of this class of verbs from Marathi, which, as I have before noticed, is very rich in forms of this kind. This language has secondary stems formed by the addition of *वट*, *वट*, *आट*, *वड*, *वळ*, *वळ*, *वर*, a series the items of which seem to indicate a progressive softening from some earlier type. Thus—

घासणे "to rub" (Skr. $\sqrt{\text{घृष्}}$), secondary stems *घसटणे* "rub," *घसरणे* "slip," *घसवटणे* (a potential form) "graze the skin," "be practised in" (an art or science), *घसावणे* "scour" (pots), *घासटणे* *a*, "rub off, deface," *अ*, "be rubbed," "be despoiled of." Analogous is H. *घसीटना* "drag."

डुबणे "to sink" (rarely used), *डुंबणे*, *डुम*, *डुम*, "to splash about in the water," *डुबवणे* *id.*, *डुबवविणे* "to plunge into water," (causal) *डुबवळणे* "to dip."

बाँध "place," बाँधारणे "to arrange."

चाप "pat," चापटणे "to pat," चापलणे "to back water," "to steady a vessel by short strokes of the oars while working the sails."

दंड "stick," दंडणे "to press, punish," दंडपणे "to compress," दंडावणे "to stiffen," compare B. उभाउरते "to stand up."

Materials are, unfortunately, deficient, so that in the present state of research, no thorough analysis can be made. Nor can any definite separation into classes be effected. As so many verbs of this kind, however, are derived from nouns, the course to be pursued would probably be to affiliate each group of verbs to that formation of nouns with which it corresponds, verbs which add क् to the primary stem being regarded as formed from nouns in क्, and so on. In this method no further explanation is required for secondary verbs, as the origin of the afformative syllable has been explained under the noun. Thus the secondary verbs, whose added syllable is *at*, or *vat*, are explained under nouns so ending in Vol. II. p. 65, those having *al*, *al*, or cognate forms, are referable to the nouns in Vol. II. p. 90, and so on.

§ 30. Reduplicated and imitative verbal stems are very common. The former usually express sounds, or motions, while both frequently partake of the denominative character and type.

In Hindi the second syllable usually contains the same consonants and vowels as the first, and the question arises whether the first or the second of the two syllables is the original, in other words, whether reduplication is effected by prefixing or affixing a syllable. The following examples show that the reduplicated syllable, whichever it be, contains, as a rule, the same vowel as the original.

(a) with *a*.

खटखटाणा "to knock, pat, rap," from खटखट *n.f.* onomatopœa.

खडखडाणा "to clatter, rattle, jar;" from खडक् n. f. onomatopœa.

खदखदाणा "to bubble, simmer,"

"

खलखलाणा "to rumble" (of bowels, Glk. *κορκορυέω, βορβορύξω*),
onomatop.

महमहाणा "to quiver," probably connected with ग्रह *q.d.* "to be seized and shaken."

मलमलाणा "to mutter, murmur."

झडझडाणा "to flap, flop," from झडना "to fall off."

झणझणाणा "to tinkle, jingle, clank," Skr. झणझण.

झलझलाणा "to glitter, glare, throb," Skr. जल?

फडफडाणा "to flutter, twitch," Skr. स्फर्?

धरधराणा "to tremble, quiver," probably onomatop.

(β) with i.

खिलखिलाणा "to giggle, chuckle, titter," onomatop.

मिडमिडाणा "to quiver, waver" (the voice in supplication), dimly traceable to Skr. मी, गीति?

घियाघियाणा "to turn sick at," from घिण "disgust," Skr. घृणा;
there are also verbs घिणियाणा, घिणीणा and घियाणा.

चिचियाणा "to squeak," onomatop.

चिनचिनाणा *id.* "

झिडझिडाणा "to rave, rage, scold."

टिटिंगाणा "to twang," onomatop.

(γ) with u.

खुपखुपाणा "to envy, be spiteful," perhaps from Skr. खुम् through
H. खुभना and खुपना "to pierce."

गुंगुणाणा "to mutter."

चुपचुपाणा "to be silent, to move about quietly," from चुप "silent."

चुलचुलाणा "to itch, tickle."

मुलमुलाणा "to be soft or squashy."

फुसफुसाना "to whisper," onomatop.

भुरभुराना "to powder, sprinkle."

The above exhibit the ordinary type of this class, in which both syllables are the same. In some cases, where the root-syllable ends in a nasal, the first syllable of the reduplicated word softens the nasal to anuswâra, as in गुग्गुनाना, चंचनाना "to throb," and even with ख, as चंचलाना "to be unsteady," where the reduplication takes place already in Sanskrit चंचल. From the analogy of this last word we may conclude that the latter of the two syllables is the original one, and that reduplication has been effected by prefixing a syllable. There is, however, another class of such words, in which the second syllable differs from the first in the initial consonant, which, for some reason, is generally a labial. Thus side by side with खदखदाना, खलखलाना are found खदबदाना and खलबलाना with the same meaning. So also चुलचुलाना and चुलबुलाना, the latter with the different, though allied, meaning of being restless or fidgety. In other examples there is some slight difference of meaning in the various forms, thus from चर, which has the general sense of moving, come the adjectives चरचरा "talkative," चरपरा "acrid, pungent," चरफरा "active," चरवरा "expert, alert," whence the verbs चरचराना "to crackle, to sputter, to scold," चरपराना "to smart," चरफराना "to shake, swing," चरवराना "to speak plausibly, to wheedle." Other instances are—

छटपटाना "to toss, tumble, flounder."

झडबडाना "to be on fire."

झिलमिलाना "to flicker."

तडफडाना "to flutter."

तिरभिराना "to dazzle, glisten."

खटपटाना "to stagger."

खडबडाना "to stammer, stutter."

In Panjabi, as also to a great extent in other languages, there is a tendency to use a reduplicated substantive with an ancillary verb, rather than a reduplicated verb itself. These substantives are, to a large extent, imitative or onomatopoeitic, as **टों टों करना** "to bang, to pop," expressing the sound of a gun going off, **चुं चुं करना** "to pipe," as young birds. It has, however, a large number of the same words, as Hindi. Of these, the following may be cited: **चिड़चिड़ाहवा** "to prate, sputter," **चिड़मिड़ाहवा** "to smart," **चुलचुलाहवा** and **चुलचुल** "to flutter," **झणझणाहवा** "to tingle" as the limbs when benumbed.

In Sindhi, also, I find reduplicated nouns, but few, if any, verbs, and the language does not appear to be rich even in those. From **सहसह** "blaze," comes **सहसहाहवा** "to blaze;" and a few more may be found, but the large group given in Hindi, to which many more might have been added, is either not existent or not recorded.

Gujarati is fuller in this respect, as **कड़कड़वुं** and **कड़कड़ावुं** "to rattle," also **खड़खड़वुं**; **चटपटवुं** "to fret," **चणचणवुं** "to throb, smart," **छणछणवुं** "to clink, clank," also **झणझणवुं**; **फड़फड़वुं** "to flap, to scold," and **फड़फड़ावुं**; **खड़खड़वुं** "to shake, rock." In its vocabulary Gujarati agrees in the main with Hindi.

As might be expected from the genius of Marathi, there is a great variety of such verbs, more even than in Hindi. In examining only the first consonant of the alphabet, numerous formations of this kind are observed. Thus from **कान्त** for **कान्त** "fatigued," by prefixing a shortened form **कं**, they make **कंकान्तये** "to be distressed, to starve," and **कंकान्तये** "to worry, harass." From the onomatop. **कच** "brawl," "noise," "row," comes first a reduplicated noun **कचकच**, and then **कचकचये** "to gnash the teeth," **कचाचये** "to screech," **कचकरये** "to slip, give way with a noise." With a second syllable added, beginning

(as we have seen in H.) as such syllables often do with a labial, is the imitative substantive **क्वचमक्व** expressive of "squashing," "muddling of soft substances," also of "things grating on the ear," or "being gritty in the mouth," whence **क्वचमक्वे** (from **क्वचमक्वक्वे**) "to dabble with mud," "to stir," "to finger," which, from a sort of remembrance of **मळ** "dirt," is often changed into **क्वचमळक्वे** "to make a mess by dabbling." Another imitative syllable, which it is not necessary to regard as formally derived from Sanskrit **कृत्** "cut," or from **क्वष्ट** "trouble," though the existence of these words has probably led the native mind in that direction, is **क्वट** expressive of "teasing, quarrelling;" whence **क्वटक्वटक्वे** "to wrangle, tease by squabbling," "to make harsh or cracking sounds." Allied to this is the word **क्वडक्वड** expressive of "the snapping of little things," whence **क्वडक्वडक्वे**, which may be generally rendered "to go kadkad," that is, "to crash, crack, peal, to squabble, to hiss and bubble as hot water, oil," etc., also, "to be violently angry." Perhaps connected with this is **क्वडमडक्वे** "to be feverish, to glow, ache," which, from some remembrance of **भोड** "breaking," is also pronounced **क्वडभोडक्वे**. In these outlying words, the irregular cavalry of language, forms melt into one another, like a cloud of Pandours or Cossacks hovering on the outskirts of an army, bound by no law, and disregarding all the acknowledged tactics. A list here follows:

क्वडक्वडक्वे "to be feverish," from **क्वड** and **क्वडक्वड** "feverishness,"
"heat and throbbing," "cramp."

क्वडक्वडक्वे "to caw" (as a crow), from **क्वडक्वड** "cawing" or any other harsh sound.

क्वडक्वडक्वे "to glow with heat, to be qualmish" (as the stomach), from **क्वडक्वडक्वड** a word meaning "all sorts of disorders brought on by heat, or rage," possibly connected with Sanskrit **क्वडक्वड** "dispute."

कसकसणे "to ache, shudder, palpitate," from कसकस "pains and aches."

कठमठणे the same as कठकठणे.

कठवठणे "to writhe, yearn."

किकिकिणे "to chatter" (as a monkey), from किकिकि "any gritty or sharp clacking sound."

कुणकुणणे "to whisper, mutter, murmur," from कुणकुण "low, soft murmuring."

Under other letters the following may be quoted :

झटझटणे "to go to work smartly," from झटझट "smartly, quickly," connected with झट, which in all the languages means "quick!" "look sharp!"

झलझलणे "to tinkle, tingle, ring."

झळझळणे "to glitter, sparkle."

झुरझुरणे "to trickle, ooze, pine away."

फरफरणे "to twitch, flutter."

मिरमिरणे "to sting, be pungent."

In Bengali such forms are less common, it is by nature the language of a poor scanty population, and when Bengal became rich and populous, new ideas were expressed by borrowing from Sanskrit, instead of forming new words from the existing resources. There are numerous reduplicated nouns, but these are verbalized rather by adding the verb *kar*, than by making a new verb. Thus, where M. makes a verb *jhanjhanāṇe*, B. prefers to say झन झन or झञ्झन करिते. The following are a few examples :

घुणघुणारते "to buzz, growl."

झिक्झिक् करिते "to blaze, glitter."

टनटन क० "to throb, ache."

टिपटिपारते "to fidget, twitch."

ठकाठकि क० "to backbite or quarrel mutually."

टुकटुका क० "to rap, tap."

डसडस क० "to sparkle, shine."

धुरधुरिते "to quiver, tremble, shake."

भबभबाहते "to buzz, hum."

भुडभुडाहते "to murmur, whisper."

Many of these words are, as it has been seen, onomatopoeitic, and in a language so unfixed as Bengali, it is impossible to say how many are really admitted into the proper stock of the language, and how many are mere local or individual peculiarities. Thus Bharat Chandra adorns, or disfigures, his poems by innumerable fanciful words of this sort, which probably no one but he ever used, and which he has merely invented for the occasion, *e.g.*

झनझन कङ्कय रथरथ नूपुर ।

घुनु घुनु घघुर बोले ।

"The bracelets go *jhan jhan* ! the anklets go *ran ran* !

Ghunu ghunu goes the girdle of bells."—B.-S. 299.

The remarks made about Bengali apply equally to Oriya, in which there is not any very extended use either of reduplicated or onomatopoeitic nouns or verbs.

§ 31. Occasional mention has been made in the foregoing sections of some of the stems used in the Gipsy verb. That strange, wandering, low-caste people has, however, picked up many of its words from Iranian and Slavonic, as well as from non-Aryan sources. But true to the original instincts of its race, it has retained Aryan stems for its most common words, only adopting new words to express the few new ideas which, in spite of its nomad unsociable life, have been forced upon it by circumstances.

Rejection of initial *h* occurs in many words, as *asāva* "to

laugh," Skr. √ हृस्, even when the initial *h* has arisen from an earlier aspirated letter, as in *uvāva* "to become," Skr. √ भू, Pr. हो. An *a* is also prefixed to roots, as *arakāva* "to guard, to find," Skr. √ रक्ष, H. रखना; and in the impersonal verb *arāṭtilotar* "it is night," Skr. रात्रि. As might be expected, however, the Prakrit or modern form of verbal stems is that generally adopted. Thus *katāva* "to spin," H. कातना, *kerāva* "to do," H. करना, *kināva* "to buy," Skr. √ क्री, H. कीना, *ghoshāva* "to clean," Skr. √ घृष्, H. घिसाना "to rub," but घृष् might give a Pr. घुष्, whence this word, also pronounced *kho-shāva*. *Kovliovāva*, from *kovo uvāva*, Skr. कोमल, with हो "to be," "to be soft;" *khānjiovāva*, from *khānj uvāva*, "to scratch, to itch," Skr. कण्डू "itch," H. खान, खुजली. *Khāsiovāva*, also *khāsāva*, "to cough," Skr. √ कास्, but H. खांसना. *Khandāva* "to dig," Skr. √ खन्; *khāva* "to eat," Skr. √ खाद्, Pr. खा, H. *id.*, but the nomads of northern Rumelia use a form *khaderāva*, which preserves the *d* of Sanskrit. *Khṇiovāva* for *khino uvāva*, Skr. खिन्न with हो "to be fatigued."

There are three very similar verbs which illustrate the principle of stem-formation in this language well; *ghedāva* "to assemble," *ghelāva* "to bring," *ghenāva* "to count." The last of these three reminds us of Skr. √ गण्, H. गिनना, for the *gh* is only so written to secure the *g* being pronounced hard; the p.p. is *ghendo*, Skr. गणित; *ghedāva* is apparently for *ghen dāva*, the latter word meaning "to give," and being added as an ancillary, just as देना is in H., so that *ghen dāva* = H. गिन देना. Its p.p. is *ghedīno*, and that of *dāva* is *dīno*, Pr. दिखो, Old-H. दीन्हा and दीना, which confirms this derivation. Similarly, *ghelāva* is *ghen lāva*, where *lāva* means "to take," H. लेना. From these two examples, it would appear that the *ghe* of *ghedāva* and *ghelāva* is not connected with *ghenāva*, but is Skr. √ गृह्, Pr. गेह "to take."

Strange perversions of meaning occur, as might be expected, thus *chalavāva*, Skr. √ चक्ष, H. चखना, should mean "to cause to

move," H. चलाना. It means, however, "to beat," thus *jâ, dik kon chalâvela o vuddâr*, "Go, see who knocked at the door!" This is singularly close to the Indian languages. We might say in H. *jâ, dekh kon chalâya dwâr ko*. The confusion between the two meanings of Skr. √ चर् is apparent here also. In Skr. चर् and चल् mean "to move," and the former, by a natural transition, is used also of cattle grazing. In H. they are kept apart, चलाना meaning "to move," and चरना "to graze." In Gipsy *charâva* "to eat," makes its p.p. *chalo*, the causal *chara-vâva* is "to lead out cattle to pasture," and a neuter verb *châriovâva* or *chalirovâva* "to be satiated." Again, *chalarâva* "to be satiated with," p.p. *chalardo* "full," "satisfied."

Frequently, as in the Indian languages, a primitive verb is wanting, and its place supplied by a compound, thus they say, *chumi dâva* "to kiss," Skr. √ चुम्, H. चूमना, but the Gipsy is = चूम देना. So, also, *chungâr dâva* "to spit," probably to be referred to Skr. √ क्षीव्, and connected with H. छीक, M. शीक "sneeze."

Under ज् occur words familiar to us in India, as *janâva* "to know," Skr. √ ज्ञा, H. जानना; *jâva* "to go," Skr. √ या, H. जाना, with its old-Tadbhava p.p. *gelo*, B. जेल, H. गिया, गया; *jangâva* "to awaken," Skr. √ जागृ, H. जगाना, and the neuter *jangânio-vâva*, H. जागरत होना, जागना; *jivâva* "to live," Skr. √ जीव्, H. जीवना, जीना, p.p. *jivdo*, Skr. जीवित.

Under त् we find *tavâva* "to cook," Skr. तप् p.p. *tavdo*, Skr. तापित, also *tatto* "hot," Pr. तत्त, Skr. तप्त, H. तत्ता. Connected with this probably are *tâp dâva*, *tâv dâva*, "to beat," where Skr. ताप, H. ताव, has passed over from the meaning of heat through that of vexation into that of beating. The neuter is *tabiovâva* or *tapirovâva* "to be burnt," as in *leskeré shereslé tábiolas shamdân* "at his head burnt a candle." A more modern form with the characteristic *l* of the p.p. in M. G. B. and O. is *tablo* "hot." A derivative is *tabarâva* (a causal) "to cause to burn."

It is apparent, from these examples, which might be indefinitely increased, that the base of Gipsy verbal stems is the Prakrit, in its earlier as well as its more modern forms; that the phases of the Indian verb are also fairly represented; that the practice of using ancillaries is also not unknown; and that thus this wild and wandering race has carried with it, wherever it has gone on the face of the earth, the principles and sentiments of speech formation which it inherits from the land of its birth, the deserts of the Indus and the Chenab.

CHAPTER II.

THE SIMPLE TENSES.

CONTENTS.—§ 32. CLASSIFICATION OF TENSES.—§ 33. THE SIMPLE PRESENT OR AORIST.—§ 34. THE IMPERATIVE.—§ 35. THE FUTURE IN OLD HINDI AND GUJARATI.—§ 36. TYPE OF THE ACTIVE VERB IN SINDHI AND MARATHI. § 37. SYNOPSIS OF THE SIMPLE TENSES IN ALL SEVEN LANGUAGES.—§ 38. SIMPLE TENSES IN THE GIPSY VERB.

§ 32. THE preceding Chapter has dealt only with the stem, or that part of the verb which remains unchanged throughout all moods and tenses; we have now to consider the processes used to express the various relations which the idea involved in the stem is capable of undergoing.

The tenses of the modern verb fall naturally into three classes or grades, and it is surprising that so patent a fact has not been noticed by any of the grammar-writers. It is impossible to give, as some writers do, a fixed number for the tenses in any of our languages, for the combinations are almost infinite; but a broad, general classification would, one might suppose, have suggested itself to the most mechanical compiler. The grammar-writers, however, including even authors so superior to the general run as Trumpp and Kellogg, have been, for the most part, led away by giving their attention, in the first place, if not exclusively, to the *meanings* of the various tenses. This practice has led them to lose sight of the primary idea as evolved out of the *structure* of each tense. Had the structure been first considered, it would have been easy to discover which of the many conventional senses of a given tense

was its primary and legitimate one, and by adhering to this process, a more simple and natural classification of tenses would have been arrived at.

Kellogg does, indeed, clearly grasp the principles of the structure of the Hindi verb, but he is too metaphysical in his considerations about the meaning of each tense, and has adopted a phraseology which cannot but prove bewildering to the student, and which scientific linguists are not likely to adopt.

In Sindhi Trumpp divides the verb into simple and compound tenses. The simple present is by him called the Potential, though he is well aware of the fact that it is really the old Sanskrit present indicative, and in his philological notes duly recognizes the fact. His classification is sufficient for Sindhi, though it would hardly cover all the tenses in the cognate languages. As usual, he is, in this respect, much in advance of all other grammar-writers on the modern languages. In the Grammars of Gujarati, Marathi, and Oriya, the same distinction between simple and compound tenses is preserved, though in many cases erroneously worked out.

It appears to me, however, that for purposes of comparison between all the languages of this group, a finer distinction still is required, and I would suggest a threefold division, which it will be my business in the following pages to substantiate and describe in detail.

First, there are the simple tenses,—exact modern equivalents of corresponding tenses in the Sanskrit and Prakrit verb, whose form is due to the ordinary processes of phonetic change and development, and in which the old synthetic structure, though very much abraded, is still distinctly traceable.

Secondly, the participial tenses, formed from participles of the Sanskrit verb, used either alone, or with fragments of the Sanskrit substantive verb, worked into and amalgamated with them so as to form in each case one word only. In the latter

case these tenses have a pseudo-synthetical appearance, though the principle on which they are formed is really analytical.

Thirdly, compound tenses, in which the base is a participle with an auxiliary verb added to it, but not incorporated into it, each person of each tense thus consisting of two words in juxtaposition.

A further development of the analytical system produces the large class of verbs with ancillaries, in which the master-stem, so to call it, remains unchanged, and the ancillary does all the work of conjugation. Each of these classes will now be considered in its turn. The present chapter is devoted to the first class, or simple tenses.

It must here also be noted that the seven languages have but one conjugation each, that is to say, that the terminations and methods of forming tenses in use in any one language are applied without variation to every verb in that language. A partial exception may, at first sight, seem to occur in Sindhi and Marathi, in both of which there is one method for conjugating neuter, and another for active verbs. It will be shown, however, that though at first sight the terminations of the neuter verb seem to differ from those of the active, as in M. **मी सुटें** "I escape," *n*, but **मी सोडीं** "I set free," *a*, yet in reality the scheme of terminations is one and the same for both, and the difference is due to a process of preparing the root to receive terminations, and to the abrasion of those terminations, in some cases from euphonic causes, and not to the existence of a double system of conjugation.

§ 33. First among the simple tenses comes, in all the languages, the old Sanskrit present indicative, which, in form, preserves clear traces of its origin, though, as in its abraded condition it now no longer indicates with sufficient clearness present time, it has wandered away into all sorts of meanings, and is given by grammarians under all sorts of titles. Con-

sidering the very vague meanings which it now expresses, especially in regard to the note of time, it has seemed to me that the Greek term "aorist" more accurately describes this tense in its modern usage than any other. The fact that it is a present, no matter what additional indefinite meanings may be attached to it, is, however, necessary to be borne in mind, and I think that in modern grammars it should always head the list of tenses, as the simplest and most genuine, and legitimately first in order, of them all. In those languages of this group with which I am personally acquainted, I can assert, from my own experience, that it is far more frequently used in colloquial practice as a present, pure and simple, than our grammar-writers, basing their views too much on the literary aspects of the languages, would have us believe.

The terminations of the aorist in the classical form of each language in the present day are the following. (For the full forms, see the tables at the end of this chapter.)

	SING. 1.	2.	3.	PLUR 1.	2.	3.
Hindi	ऊँ	ए	ए	ऐ	ओ	एं
Panjabi	आँ	ऐ	ए	ये	ओ	अण्
Sindhi	आँ	ऐ	ए	ऊँ	ओ	अनि
Gujarati	उँ	ए	ए	इये (ये)	ओ	ए
Marathi	ई	एस (अस)	ए	ऊँ	आँ	अत्
Oriya	ई	उ	ए	उँ	अ (ॐ)	अनि
Bengali	इ	इस	ए	इ	अ (ॐ)	एन् (अन्)

The third person singular is the same in all the languages, ending universally in ए. In Oriya poetry it ends in अइ, and this now somewhat antiquated form is still occasionally heard, as in करइ "he does," अटइ "it is." The form in अइ is in use in the rustic dialects of Hindi and Gujarati, as is also the intermediate form ऐ. It seems certain that this universal ए has been formed from अइ, the termination of this person in

Prakrit, and corresponds to the Sanskrit चति. Thus चसति becomes चसह्, चसि, and चसे. The rustic Hindi forms चसहि, चसय, are, I think, to be explained by the Prakrit process of inserting य and ह् to fill a hiatus; thus चसति becomes चसहि and चसयि. In the hill dialects of Kumaon and Garhwāl the final vowel is lost, and they say चस for चसे. The same takes place in Nepali.

The third person plural similarly points to the same person in the Sanskrit present. Oriya has here preserved the termination unaltered, as करन्ति "they do," मारन्ति "they beat," though in common conversation there is a tendency to drop the final *i*, and to say *karant*, *mārant*. P. S. and B. have lost the त्, and with it P. and B. have rejected the vowel also, which Sindhi retains. Hindi has softened the nasal consonant to *anunāsika*, and Gujarati has rejected the nasal altogether, so that the 3 plural is the same in form as 3 singular. This also is the case in the dialects of Hindi spoken in Rajputana, which have मारि "they strike," where classical H. has मारि. After the rejection of the त्, which is a phonetically anomalous, though widely used process, the remaining form would be चनि, as मारनि, closely approximate to which is Garhwāli मारन. The Braj form मारि is deducible also from मारनि, through an intermediate मारह् and मारह. The last-named form is still in use in the Eastern Hindi area, and has in Bhojpuri modulated into मारी; while the type मरह् is preserved in the Oudh and Riwa form मरय, where य has been substituted for ह्, and an inorganic second *anunāsika* added, concerning which there will be more to say presently.

Marathi stands alone in preserving the *t* of the Sanskrit *anti*. In old Marathi the final vowel is preserved and lengthened, as उठती "they rise;" in the modern language उठत. In the Konkani dialect¹ all three persons of the plural are said to end

¹ *Grammatica da Lingua Concani* (Goa, 1859), p. 74.

in *ti*. Thus in the Portuguese method of transliteration, which is not very accurate, the words are thus written, *amī assati* "we are," *tumī assati* "ye are," *te assati* "they are." We should probably write असति = classical M. असत. The author tells us, however, that one may also say *amī assaū* "we are," which is classical M. first person plural आम्ही असूं, though in Konkani it may be used for all three persons of the plural.

The second person singular ends in ए in H. and G., and is from Skr. असि by elision of स, thus वससि, वसहि, वसइ, वसै (Braj), वसे. In B. it formerly ended in असि, but the final vowel has been rejected, and the *a* weakened to *i*, thus देखिस "thou seest;" this form has been excluded from literature, but is extremely common in speech. In M. also the स has persisted, as सुटेस "thou dost get free," where the *e* is apparently due to the epenthesis of the final *i* of an earlier सुटसि. The *i* may, however, be dropped altogether, without leaving any trace, and one may say सुटस. P. and S. take anunāsika, as करे "thou doest," which is perhaps due to the influence of the ह, which has disappeared. The termination इस is often heard among the lower classes in the Hindi area, but always in a past sense, and extended to all persons, as कहिस "he did," बहिस "he said" (also I or thou). The O. termination उ for this person is abnormal, and I am at a loss to account for it.

The second person plural in all but M. ends in *o*, for though B. and O. write अ, they pronounce *ō*, and when emphasis is used, *ō̄*. There is no difficulty in affiliating this termination to the corresponding Skr. 2 plural in *tha*, through Pr. *dha* and *ha*, thus वसइ "ye go," where, by elision of *h* and conflation of the two vowels, we should get वसव and वसा. The final *ā* has been lengthened to *o*, as in the plural of nouns. Marathi also forms this person on the analogy of its noun, in which the final anuswāra is typical of the plural, so that we get वसा. The process, however, is quite modern, for in the mediæval poets the second person plural ends in *ā* without anuswāra.

There is some obscurity about the first person in both numbers. In H. and G. the singular ends in **जं** (उं), while the plural ends in **ए** (ए); but in S. M. and O. it is the plural which ends in **जं**, while **ए** is in M. and O. the termination of the singular. Now if we look to the earlier forms, it would seem more natural to derive **वहें** from **वसामि**, where the presence of the final **इ** accounts easily for the **ए**, and so the plural **वसामः** with its Prakrit representative **वसामु** would regularly result in **जं**. Moreover, in many dialects even of Hindi, the plural is still **वसतं** and **वसों**, **वसूं**, **वसों**. In the Rajputana dialects it is **वसों**, which agrees with the singular of modern P. and S. For five of the languages Skr. **वसामि** softened to **वसाइ** would become **वसाई**, whence M. and O. **वहें** "I go," and further shortened, B. **वासि** *id.*, while the rejection of final **इ** gives P. **वसों**, S. **हसों** "I go." The singular, therefore, in these five is easily understood. So also is the plural, for Skr. **वसामः**, Pr. **वसामु**, would become **वसोंत** and **वसातं**, whence dialectic H. **वसों** (Rajputana), **वसूं**, **वसों**, **वसों** (in the Himalayan dialects), S. **हसूं**, M. *id.*, G. **वसूं**. But how are we to account for the singular and plural in H. and G.? It seems as if an inversion of the two persons had taken place. It is probable enough that a form originally plural should have become singular, because natives universally speak of themselves as "we" even when only one person is speaking. In this way the plural form may have passed over into a singular. And this tendency would be further developed by the fact that in H. and G. the languages which make the singular end in *un*, the pronoun of the first person was, in mediæval times, and dialectically still is, **हौ**, so that it would be natural to say **हौ करौ** "I do," on account of the identity of sound. In the other languages this pronoun has dropped out of use (see Vol. II. p. 302). Even if this conjecture be disapproved, and if it be thought that the singular **करौ** is derived from Pr. **करामि** by loss of the final *i* and softening of the *m* into anuswāra, we are still as far as ever from the

origin of the plural in *en*. I think that this might perhaps be accounted for by the form of the third person plural having passed over into the first. That forms belonging to one person or case do often get extended to other persons or cases, is generally admitted. In the Riwa dialect of H. the 1 pl. ends in न, as मारन "we strike," which seems to be connected with the 3 pl. of P. S. and B., and in most of the dialects the 1 pl. is identical with 3 pl. Now the 3 pl. has a right to an *i*, coming as it does from a Skr. *-anti*, and the presence of the *n* in the Riwa, and other eastern Hindi dialects, points to the same source. The inorganic anuswâra in poetic Hindi, as मारहि "they strike," and dialectic forms, seems to have arisen from a feeling that final anuswâra was the proper type of plurality, and thus depends upon a false analogy with the plural of nouns. The widespread Bhojpuri dialect has मारी both for 1 pl. and 3 pl., where the ending retains the nasal and the *i*, though the latter is lengthened. We may, however, also suppose that करे 1 pl., "we do," is really the singular, and that the real plural having been used for a singular, the real singular became a plural. For though a native is fond of speaking of himself individually as "we," yet the consciousness of only one person being referred to might lead him to use the singular verb, just as the Muhammadans in Orissa, in their corrupt Urdu, say *ham karūngā* "I will do," literally "nos faciam," a plural pronoun with a singular verb. So, also, the French peasant says "je faisons," "j'avons;" and the English one "we goes," "he do," "they says."

The above remarks leave this difficult point still far from elucidation. It is surprising that none of the grammarians have observed the existence of the difficulty, or offered any hints towards its solution. It is further complicated by the fact that P. and G. insert *i*, *ī*, *ay* or *iy* between the stem and the termination of the 1 pl., thus P. पढ़ये, पढ़िये, G. पढीये, पढये "we read." Here it has been suggested that the Apabhraṇṣa

form in *imo* is the origin, thus हसिमो "we laugh" became हसियो and हसिये, but the change from म to य is unusual.

On the whole, then, the correspondence of the modern forms of this tense with those of the ancient synthetical present is so close that there can be no doubt as to its derivation therefrom. The terminations, however, have been so much worn away, and in some respects confused with one another, that the tense itself no longer indicates present time with sufficient definiteness, and other forms, which will be treated of hereafter, have been called in to supply the place of a present. This tense has thus become vague, and in modern times is often used in both a future and a past sense. In Marathi grammars it is set down as an "Habitual Past," so that मी सुटें means "I used to get loose." In Panjabi it is given as an indefinite future, as मैं चढ़ा "I would send," or, "I am going to send." It bears this meaning also in Hindi. Still, in literature, it is frequently the present, and nothing else, while in Bengali it is used as an "historic present," namely, that tense which is used by historians when, to give vigour to their style, they speak of past events in the present tense, thus *tatpare katak-guli loka giyâ pâthara sangraha kare, emana samaye ekakhâni barâ pâthara kha-siyâ pare*, "After that several people went and collected stones, suddenly a great block of stone slipped and fell;" where *kare* and *pare*, though they must be translated by preterites, are really the old synthetic present. This practice is extremely common in modern Bengali, both in the literary and in the colloquial style.¹

It is unnecessary further to pursue the question of the

¹ In the Gujarati grammars of Leckey and Edalji this tense appears several times over. It is the first present and first habitual past of the Indicative mood, first Aorist of the Subjunctive, first present of the second Potential and the Optative. All this merely means that it is used in the senses which, in a Latin or Greek verb, would be assigned to those tenses; but as the words are the same in all, it would be quite as accurate, and much simpler, to record it once only, and note that it is used in a variety of senses.

various senses in which this tense is now employed, as the point is one which belongs not to the domain of comparative philology, but to the grammar of each individual language. The name "aorist," which I have suggested, has the advantage of being indefinite as to time, and in this way represents fairly the scope of the tense.

§ 34. The next simple tense is the IMPERATIVE, and this, like the aorist, is descended from the imperative of the ancient languages. As might be expected, it closely resembles the aorist or old present, and has the following scheme of endings :

	S. 1.	2.	3.	P. 1.	2.	3.
Hindi	ऊँ	✓ ¹	ए	एँ	ओ	ऐ
Panjabi		✓			ओ	
Sindhi		उ			ओ	
Gujarati		✓			ओ	
Marathi	ऊँ	✓	ओ	ऊँ	आ	ओत
Oriya	एँ	✓	उ	उँ	अ (॰)	अनु
Bengali		✓	उक		अ (॰)	उन्

In this scheme only the second persons singular and plural have been given for P. S. and G., because the other persons are the same as the aorist. This is also true of H., the aorist being used as a potential in all these languages, the first and third persons of both numbers can only be considered imperatives in so far as the potential is itself imperative, just as in Latin and other Indo-European languages. So we may say in H. *parhe* "he reads," or, "let him read." It was shown in §§ 4, 5, etc., that even in Pali and the Prakrits the present and imperative had been confounded together, a practice that has paved the way for the modern system.

It is only in M. O. and B. that the third singular has a

¹ This mark means that the 2 sing. is the simple stem, as *kar* "do thou!" *parh* "read thou!"

separate form, which may in all cases be traced back to the Skr. 3 sg. **अतु**, Pr. **अत**, which in M. becomes **ओ**. In M., however, the termination **ऊ** for this tense is also in use. To the same origin may be ascribed the O. **उ** and B. **उव**, the final **व** of which, however, presents considerable difficulty. It will be discussed along with a similar termination in the future.

The third plural in M. O. and B. is parallel to the singular; and is connected with Skr. **अतु**, just as the corresponding person in the aorist is with Skr. **अन्ति**. In O., owing to the influence of the final *u*, this termination is often written *untu*, as *karuntu* "let them do," *jāuntu* "let them go."

In all but S. the second singular is the bare verbal stem. In M. a final **अ** is heard, and slightly also in B. and O. In the dialect of Northern Gujarat a **य** is sounded after the final consonant, as **कर्य** "do thou," **बोख** "speak thou," **चाख** "go thou."¹ But in the rest this person ends with the final consonant, as *kar* "do," *dekh* "see." In the H. mediæval poets this person often ends in **हि**, as stated in §§ 4, 5, 7, corresponding to which is a plural in **ऊ**, as

तुम्ह लेऊ तुम्ह लेऊ मुय जपि जोध ।

"Seize ye! seize ye! muttering of war."—Chand, Pr. R. xix. 33.

This form is also found in G., and in Old-M. takes the shape of **ए**, as **पवि** "find thou!" for **पावई**, from **पावहि**, with inorganic anuswāra. Sindhi, which causes all its words to end in a vowel, makes this person end in **उ**, which is apparently only a weakening of the final vowel of the stem. The dialectic forms of H. present few noteworthy peculiarities, in some cases the forms which Kellogg gives as imperatives are really other tenses used imperatively. Thus the form **मारव** "beat ye!" common in the eastern area, is really a future, "ye shall beat." Often, too, in colloquial Hindi, and in Urdu, in giving an order,

¹ Vans Taylor, Grammar, p. 89.

the future is used, as राम को अपने संग लाओने "You will bring Râm with you," that is, "bring him with you!" So also the infinitive, as यह सब काम आजही करना "Do all this work to-day," literally, "(Take care) to do," इस रिश्ते को चुका दे तब चली जाना "Pay this debt, and then go away."¹

Most of the seven languages have, in addition to the ordinary imperative, a respectful form used in addressing a superior, or in entreating and asking a favour. This, in Hindi, ends in Sing. ह्ये, Plur. ह्यो. In P. this form is seldom employed, and when used, may be considered as borrowed from H. In the other languages are—

Sindhi	Sing. 2. ह्ये, एजे,	Plur. 2. ह्यो, एयो.
Gujarati	„ चजे,	„ चयो.

In a few stems in H. which end in *e*, ज is inserted between the stem and the termination, the final vowel being changed to *i*, as ले "take," लीजिये, दे "give," दीजिये; the stem कर "do" is in this case changed to की, making कीजिये "be pleased to do." Sindhi sometimes takes in the singular ह्यु instead of ह्ये, probably on the analogy of the simple imperative, which ends in *u*; and in the plural, instead of ह्यो, the forms ह्या, ह्यार, ह्याह, ह्याऊ are used when great respect is implied, as चलिआ "be pleased to go," सुनिआह "be pleased to hear." Many of the rustic dialects of Hindi have also this form; thus Rajputana ह्ये, ह्यी, ह्ये, or simply जे, as मारिज्यी, मारीज्ये, मार्ये "be pleased to strike."

Vararuchi (vii. 20, 21, 22) teaches that *jja* and *jja* may be optionally substituted for the affixes of the present and future, also for those of the imperative, in verbs which end in a vowel. In Old-Marathi, accordingly, a form with inserted ज is found in present, past, and future, as well as imperative, as करियेतो "he does," करियेला "he did," करियेस "he will do," करिये "do

¹ Pincott's *Sakuntalâ*, p. 12, a first-rate text-book in admirable idiomatic Hindi.

thou," in which the junction vowel between the inserted **ञ** and the termination has been changed to *e*. As, however, the inserted **ञ** is also a type of the passive, this form has occasionally been mistakenly used in a passive sense, as **मी मारिजेतो** "I am struck." Lassen (p. 357) refers this increment to the Skr. potential, which is confirmed by the Pali forms quoted in § 4, and by the dotted **ञ** in S., which usually indicates that a double letter has existed. The **ञ** of the Skr., as in **पच्यं**, is doubled in Pa. **पच्येज्जामि**, and hardened to **ज्ज** in Pr., whence the modern **ञ**, with lengthening of the preceding vowel in H., and change of *e* to *a* in G. (cf. G. **दख** = **देख**). As Vararuchi, in extending the use of this increment to present and future, is writing of the Maharashtri dialect, it is not surprising that the modern Marathi should show a wider use thereof than the sister idioms, in which the sense of a potential has passed over into that of a respectful imperative, or, as Trumpp well calls it, precative.

To this tense belong the two M. words **म्हणजे** and **पाहिजे**. The former is the precative of **म्हण** (Skr. **√ भण्**) "to speak," and means literally, "be pleased to say;" in modern times it means "that is to say," "i.e.," "videlicet," as **अस्य म्हणजे घोडा** "*aśva*, that is to say, a horse." It has also a future form **म्हणजेस**, meaning "in that case," as **पाऊस पडला म्हणजेस पीक होईस** "If rain falls, *then* (or, in that case) there will be a crop." The latter, with a plural **पाहिजेत**, and a future **पाहिजेस**, is from **पाहणे** "to see," literally "please to see," and means "it ought," as **हे काम केले पाहिजे** "this work *ought* to be done," literally "please to see (that) this work is done;" "see" being used in M., as in English, in the sense of "seeing to," "providing for," "taking care for."¹

Similar to these is the H. **चाहिजे**, lit. "please to wish," but

¹ See Molesworth's Marathi Dictionary under these words; also Godbol's Marathi Grammar, p. 92.

meaning "ought," and, like पाहिये in M., used with the past participle, as यह काम किया चाहिये "this work *ought* to be done." Colloquially, however, and even among good writers, चाहिये is often, like other ancillary verbs, constructed with the oblique form of the infinitive, and it would not be absolutely incorrect to say करने चाहिये. In fact, the construction both in M. and H. with the past participle remounts to a period when the participial character of this form was not yet forgotten. Since, however, the past participle in H. has come to be used simply as a preterite, this construction has lost its significance. Not so in M., where, as will be seen hereafter, the distinction between the preterite and participle still survives.

Gujarati has an analogous formation in the word जोइये "it is wanted," French "il faut," Italian "bisogna." It is from the verb जोखु "to see," and is used with a dative of the subject, as मने बीजो वर जोइये नहीं "I want no other blessing," like Latin "mihi necesse est, oportet, decet," etc. It is conjugated throughout the full range of tenses, as सफर मां जे कांइ जोइतुं हुतुं "Whatever *was* required for the voyage," जो मारे हरख जोइये तो "Should I require venison, then . . ."

§ 35. A simple future derived from the old synthetical tense exists only in Gujarati and in Old-Hindi. The tense is as follows, taking the stem *kar* "do," as a type:

	SING. 1.	2.	3.	PL. 1.	2.	3.
Gujarati	करीश	करये	करये	करिशुं	करशो	करये.
Old-H.	करिहीं	करिहै	करिहै	करिहैं	करिही	करिहैं.

Kellogg (Gr. p. 238) gives the following interesting transitional type from eastern Rajputana:—

	SING. 1.	2.	3.	PL. 1.	2.	3.
	करखूं	करसी	मरसी	करखीं	करखो	करसी.
	करखूं					

There are, in fact, four types of the future in the modern languages, having for their characteristics respectively the letters **स**, **व**, **ख**, and **क**. The *sa* type has a variant *ha*. The *ga*, *la*, and *ba* types belong to the class of participial tenses, and will be discussed under that head. The *sa* type, with its variant *ha*, found in G. and Old-H., with dialectic variations in several of the modern rustic dialects of H., is the only one which is directly derived from the corresponding Sanskrit and Prakrit tense. It is the Sanskrit future in *ishya*, as in *karishyāmi*, which, as already pointed out in § 4, becomes in Pali *karissāmi*, and retains that form in the higher Prakrits. The transition from this to the eastern Rajput **करसू** seems to rest upon the confusion between the first persons of the singular and plural already noticed in H.; for Rajp. **करसाँ**, though now a plural, represents **करिस्सामि** better than does **करसू**, which latter leads to Pr. plural **करिस्सामु**, just as does G. **करिशु**. The G. 1 sing. **करीश** has rejected all terminations, and lengthened the preceding vowel; this form is also, in the general confusion, due to the corruption of personal affixes, used for the 2 sing. The second and third persons of both numbers may be traced back to the corresponding persons of the Prakrit just as in the aorist, and the loss of the *i* in the second syllable is probably due to the neglect of vowels in G., where the first plural even is written in three ways, as **करीशु**, **करिशु**, or **करशु**. The orthography of G. is, it will be remembered, still unfixed.

In most of the Prakrits the future has undergone a further weakening, by which the **स्स** of the higher types has been resolved into **ह**, so that we get such forms as **बमिहिति** side by side with **बमिस्सति**. It is from this weakened form that the Hindi type is derived. Thus 3 sing. **करिहे** represents Pr. **करिहद्** from **करिहति**; 3 pl. **करिहे** = **करिहन्ति**, and so on. Here also come in the old Purbi forms **करिहहि**, **करिअहि**, which are transitional from Pr. to Old-H. In poems in the Braj dialect occur such forms as **करेहीं**, **करेहे**, where the *ai* has crept into

the second syllable, probably from the analogy of the *ga* type *karai-gā*. The commonest form is that given above, with short *i* in the second syllable. This is Chand's ordinary future, as

हम सार्वत सब कुझिहि ॥

राज सदेस न जाय ॥

"We nobles all *will fight*,

(That) the kingdom of the Chandel may not perish."

—Pr. R. xxi. 94.

के सिर तुमहि समप्पिहीं ॥

के सिर धरिहीं छन ॥

"Either I *will yield* my head to thee,

Or I *will put* the umbrella on my head."—Pr. R. i. 279.

(*i.e.* I will either die or conquer.)

कनवज कुटि रिधि सब हरिहीं ॥

पाछे कुध मोहीबे करिहीं ॥

"Having plundered Kanauj, I *will carry off* all your riches,

After that, I *will fight* at Mahoba."—*ib.* xxi. 87.

It is also the ordinary future throughout Tulsī Das's *Ramayan*, as

सबहि भाति पिय सेवा करिहीं ॥

मारन अनित सकल कम हरिहीं ॥

"In every manner I *will serve* my beloved,

I *will take away* all the fatigue of the journey."

—Ay-k. 399.

Also universally in Kabir, as

जा जानो कब मारिहे क्वा घर क्वा परदेस ॥

"Ye know not when he (*i.e.* death) *will strike*, whether at home or abroad."—*Ram.* xix. 5.

बझरि न ऐसी पेही धाना ॥

"You *will never find* such a place again.—*ib.* xliii. 2.

where पेही = पाइही 2 pl. fut. of पाना "to find."

When the *ga* future, which is now the ordinary type in Hindi, arose, cannot be clearly defined. It is not in use in the

mediæval poets, and, as has been shown above, it has not succeeded in expelling the old synthetical future from the rustic dialects.

§ 36. In M. and S. the terminations of the old present or aorist, and those of the imperative in S., seem at first sight to differ in the active from those in the neuter verb, and some remarks are necessary in explanation of this peculiarity. The neuter सुटणे "to get loose," and the active सोडणे "to set free," are thus conjugated in the present in M.

SING. 1.	2.	3.	PL. 1.	2.	3.
सुटे	सुटेस (०टस)	सुटे	सुटूं	सुटा	सुटत.
सोडी	सोडीस	सोडी	सोडूं	सोडा	सोडीत.

Similarly in S. the neuter हलकु "to go," and the active हलकु "to give up," conjugate the present thus:—

SING. 1.	2.	3.	PL. 1.	2.	3.
हला	हले	हले	हलूं	हलो	हलनि.
हलिया	हलिण	हले	हलिळ	हलिओ	हलीनि.
	हले				हलिनि.
	हली				

On comparing these two sets of forms, it will be seen that the active differs from the neuter by insertion of *इ* in M., and of *ह* in S. This inserted vowel has, however, disappeared in some persons, as in M. first and second plural, and in S. third singular, and, optionally, also second singular and third plural. Some writers on Marathi seek to derive the forms of the neuter from those of the Skr. *Ātmanepada*, and the forms of the active from those of the *Parasmaipada*. There is, however, a fatal objection to this argument in the fact that the Skr. *Ātmanepada* had died out of use so early as the Prakrits, and that the neuter forms of M. agree closely with the forms in use in the other languages, where there is nothing to lead us to look for

an origin from the *Ātmanepada*, inasmuch as the known changes of the *Parasmaipada* afford a satisfactory explanation, and in those languages the type which in M. is restricted to neuter verbs is used for both neuter and active. A more probable supposition is that which would derive the forms of the active in M. and S. from the Skr. causal, the characteristic *aya* having been changed in Pr. to *e*, and still further shortened in S. to *i*, while in M. the personal terminations have been blended with the *य* of *aya* into a long vowel; thus M. **सोडी** presupposes an earlier form **सोडार** or **सोडी**, for it must be noted that the termination **ए** resulting from Skr. **अति**, Pr. **अर**, has been dropped in this word. So in the first sing. S. **हरिषा** represents an older **होटयामि**, and is thus earlier in type than M. **सोडो** for **सोडिऐ**, through **सोडयार**. The second singular in which the personal termination is retained also supports this view, for in it the characteristic **ई** holds the same place in the word as the characteristic *aya* of the Sanskrit causal, namely, *between* the stem and the termination: so it does in Sindhi in all the persons. The value of the comparative method is shown in cases like this where a student, who is guided by the facts of one language only, is liable to be misled, owing to want of the light supplied by the sister languages.

It is only in S. that the imperative differs in the active from that in the neuter. According to strict rule, the second singular of neuter verbs ends in *u*, as **मरवु** "to die," imperative **मर** "die thou;" while in active verbs it ends in **इ**, as **पाववु** "to cherish," imperative **पावि** "cherish thou." Trumpp, however, gives a long list of active verbs whose imperative ends in *u*, while there are others which take both terminations. It is impossible, at present, satisfactorily to account for this irregularity, but it seems probable that active verbs in S. derived from actives in Sanskrit form the imperative in *u*, while those which are derived from S. causals form it in **इ**. Should this suggestion be confirmed by further research, the **इ** would

appear to be the representative of the Skr. *aya* of the causal. Thus while Skr. मर produces S. मर, पातय produces S. पाति, shortened from पासे (Pr. पासेहि). The second plural of neuters ends in *o*, as हयो "go ye!" while that of actives ends in *io* or *yo*, as हडिओ or हड्यो. The earlier form in *ihō* (Pr. हऊ) is also in use as हडिहो.

In the following list there is no reason why the imperative should not end in *u*, notwithstanding the rule, for the words are derived from simple Sanskrit active verbs of the Bhû conjugation, or, if in Sanskrit of other conjugations, yet reduced to the Bhû type in Prakrit.

पठयु "to read," imp.	पठु	Skr. √ पठ्	imp. पठ.
पसयु "see,"	पसु	पञ्जति	पञ्ज.
पिहयु "grind,"	पिऊ	√ पिष्	पिखि, but Pr. पोस (Hem. iv. 185).
चरयु "graze,"	चर	√ चर्	चर.
रखयु "keep,"	रखु	√ रक्	रक्.
कहयु "say,"	कऊ	√ कव्	कवय, but Pr. कह (Hem. iv. 2).

आखयु "to inform," makes आखु and आखि, it is from Skr. आख्या, imperative आख्याहि, from which comes regularly आखि, through a form आखहि, but this verb may be also neuter, as in "tell! tell!" and would thus, by the masses, be formed like neuters, and have आखु. धंवयु "to blow" (with bellows), makes धंवु and धंवि, it is from Skr. ध्मा, imp. धम, whence regularly धंवु. Here the form धंवि, the ordinary form for actives, may have been introduced from forgetfulness of the special reasons for that ending in *u*. As a general result, it may be suggested that each of these peculiar verbs requires to be traced back to its origin, in which case there will generally be found some special reason for the divergence from the normal type.

§ 37. Here follows a table showing the simple tenses in each language. A common verbal stem in each is given to exhibit the method of adding the terminations.

	HINDI.	PANJABI.	SINDHI.	GUJARATI.	MARATHI.	ORIYA.	BANGALI.
	<i>dekā "see."</i>	<i>mār "beat."</i>	<i>hal "go."</i>	<i>chhod "leave."</i>	<i>suṭ "escape."</i>	<i>kar "do."</i>	<i>dekā "see."</i>
S. 1	देखूँ	मारी	हवाँ	छोड़ूँ	सुटूँ	करूँ	देखि
2	देखे	मारे	हवे	छोड़े	सुटे	कर	देखिब
3	देखे	मारे	हवे	छोड़े	सुटे	करे (कर)	देखे
Pl. 1	देखें	मारये	हवूँ	छोड़ये	सुटूँ	कर	देखि
2	देखो	मारो	हलो	छोड़ो	सुटो	कर	देख
3	देखें	मारव	हलनि	छोड़ि	सुटत	करनि	देखेन
S. 1	देखूँ	मार	हवु	छोड़	सुटूँ	करूँ	देखि
2	देखे				सुट	कर	देख
3	देखे				सुटो	कर	देखुव
Pl. 1	देखें	मारो	हलो	छोड़ो	सुटूँ	कर	देखि
2	देखो				सुटा	कर	देख
3	देखें				सुटोन	करनु	देखुन
	OLD HINDI.	EAST-PANJ.		छोड़ीय (°एय)			deest
S. 1	देखिहीं	मारखूँ (°सूँ)	deest	छोरये	deest	deest	"
2	देखिहि	मारसी	"	छोरये	"	"	"
3	देखिहि	मारसी	"	छोरये	"	"	"
Pl. 1	देखिहीं	मारखो	"	छोड़ीयुं	"	"	"
2	देखिहीं	मारखो	"	छोरयो	"	"	"
3	देखिहीं	मारसी	"	छोरये	"	"	"
AOIST.							
IMPERATIVE.							
POUR.							

§ 38. The simple tenses in the Gipsy verb, as given by Paspati and Miklosich, differ very widely from the Indian type, and it is difficult to grasp their forms, so much have contraction and a slurring habit of pronunciation weakened the original terminations. The present among the Rumelian gipsies has the following endings: S. 1. *a*, 2. *sa*, *s*, 3. *l*; Pl. 1. *sa*, *s*, 2. *na*, *n*, 3. *na*, *n*. Thus from *keráva* "to do"—

Sing. 1. <i>keráva</i> , or <i>keráv</i> .	Pl. 1. <i>kerása</i> , or <i>kerás</i> .
2. <i>kerása</i> „ <i>kerás</i> .	2. <i>keréna</i> „ <i>kerén</i> .
3. <i>keréla</i> „ <i>kerel</i> .	3. <i>kerena</i> „ <i>kerén</i> .

Of the two forms, those ending with *a* are the fuller and more correct forms, and those ending in the consonant which precedes the *a* are used in ordinary conversation. The S. 2 sounds also *keresa*, *kerés*. Here we distinguish two junction-vowels *á* and *e*, as *ker-á-sa*, *ker-é-sa*, a peculiarity which recalls the practice in Prakrit by which the *e* originally proper to the tenth conjugation is often used in verbs of the Bhú and other types, and as often omitted in causals; so we have *पुङ्गमि* and *पुङ्गेमि*, *रोचामि* and *रोचेमि*, *हारर* and *हारेर*, *वरर* and *वरेर*. But with regard to the terminations, there is much difficulty; we recognize, indeed, the termination *ámi* of S. 1. in Paspati's *áva*, or *av*, and *asi* in his *ása*, or *ás*. So also *anti*, Pr. *enti*, reappears in *ena* or *en*. The *ela*, *el* of S. 3. may stand to *ati* in the same relation as the *ila* of O. and M. p.p. does to Skr. *ita*; but if so, it is a strange confirmation, and from an unexpected quarter, of what is as yet little more than an unsupported hypothesis. In the P. 2. the *ena*, *en* may have been borrowed from P. 3, for we have seen similar cases in the other languages, but the P. 1, with its ending in *s*, is entirely inexplicable.

The Syrian gipsies have retained a fuller form of the S. 1, as *jámi* "I go," *áwami* "I come," *stámi* "I am," and the following almost pure Prakrit words, *bihemi* "I fear," *chinemi* "I cut,"

dāmi, demi "I give," *jānami, jānemi* "I know," *enemi* "I bring" (from *आणी*), *kinimi* "I buy" (*क्री*), and others (Miklos. ii. 4).

The imperative is the only other simple tense, it has the forms *ker* "do thou," *kerén*, do ye," *me kerel* "let him do," *me keren* "let them do." The meaning and origin of this prefix *me* is not explained by Paspatis, and I am not aware of anything in the Indian languages with which it can be connected. It is probably a construction borrowed from modern Greek, or Turkish, or some of the languages spoken in or near Rumelia. The imperative is, in its general form, precisely analogous to the languages of our group, but there is nothing specially noteworthy about it.

CHAPTER III.

THE PARTICIPIAL TENSES.

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§ 39. So widely has the modern verb diverged from its parent, that the simple tenses, in which there still remain traces of the ancient synthetic structure, are, as we have just seen, extremely few. Far more numerous in all the languages are those tenses which are formed by the aid of a participle derived directly from the Prakrit. These tenses may be divided into two classes, (1) consisting either of a participle alone, as in H. *chaltā* "he moves," which is really "moving (he is)," or of a participle, to which are attached much-worn fragments of the old Sanskrit substantive verb, as in M. *hasatos* "thou laughest," which is really "laughing thou art," Pr. *hasanto 'si* (whether the remnant of the substantive verb still appear, or whether it have entirely dropped out, in either case the principle underlying the formation is the same, and words

like H. *chaltā*, and M. *hasatos*, belong, therefore, to the same category) : (2) consisting of a participle, to which is subjoined a substantive verb, the two words standing separate, but forming one phrase, as in H. *dekhtā hai* "he sees," i.e. "he is seeing," M. *likht āhe* "he is writing."

Between these two classes there is this fundamental difference, that in the former the traces of the substantive verb which do exist are still in the Prakrit stage of development, whereas in the latter the substantive verb, which is combined with the participle, is not in the Prakrit shape, but is a later form, evolved by the languages out of the Prakrit.

The first of these two classes I propose to call "participial tenses," and they will be treated of in this chapter ; the second I shall call, following the example of the grammarians, "compound tenses," and shall reserve their discussion for another chapter.

The participle used in the formation of tenses may be traced back to the Prakrit equivalents of the following Sanskrit participles.

1. The present Active (Parasmai.), as in पचन् *m.*, पचन्ती *f.*, पचत् *m.*
2. The past Passive (with inserted इ), as in छतस् *m.*, छता *f.*, छतं *n.* (Pr. करिषो etc.).
3. The future participle Passive or verbal adjective, as in दातव्यस् *m.*, *तव्या *f.*, *तव्यं *n.*

To these must be added certain much abraded forms of special past participles, which are used in a peculiar way in three of the languages, as will be shown hereafter, and it must be borne in mind that, especially in the case of the past participle passive (noted as p.p.p.), it is the Prakrit forms that are to be looked to, rather than those which occur in classical Sanskrit. The classical language does not prefer to insert the intermediate इ in the p.p.p., but the popular languages do prefer it to a very great extent, so much so, that it has almost

become the rule to insert it, and the cases where it is omitted may be classed as exceptions.

§ 40. The participle of the present active in Pali and the Prakrit takes the forms of the *a*-stem of nouns, and retains the nasal throughout; thus पचंतो *m.*, पचन्ती *f.*, पचन्तं *n.* The variations introduced by the conjugational peculiarities of the Sanskrit verb are neglected, and all roots take this one form.

Sindhi reproduces this universal Prakrit form with softening of त into ह, and declines it for gender and number thus (*hal* "go")—

Sing. हचंदो *m.*, हचंदी *f.* Pl. हचंदा *m.*, हचंदिजे *f.*, "going."

In active verbs, with which must be reckoned causals, the characteristic ः appears (§ 36), but here lengthened to *t*, as (*bhar* "fill")—

Sing. भरिंदो *m.*, भरिंदी *f.* Pl. भरिंदा *m.*, भरिंदिजे *f.* "filling."

There are some minor exceptions and contractions which may be learnt from the special grammar of the language, but the forms given above are the regular types.

Panjabi retains the nasal in verbs ending in vowels, as *jā* "go," *chāda* "going," *ho* "be," *ūda* "being," *seū* "serve," *sechāda* "serving." In some of the rustic dialects the nasal is retained also after stems ending in a consonant, thus I have heard *marāda* or *marēda* "beating." In the classical dialect, however, the nasal is omitted after a consonant, as singular *marāda m.*, *marāda f.*; plural *marāde m.*, *marādiḥ f.* Not unfrequently the ह is dropped, and we hear *chāna*, *ūna* for *chāda*, *ūda*.

Hindi has two sets of forms; one indeclinable originally ended in *ant*, and still exists in several rustic dialects with the termination *at*. Chand inserts or omits the nasal at pleasure, to suit his metre, as *charen तीन भजंत* "possessing three feet"

(Pr. R. i. 61); **श्रवण सुनत होइ भंग** । “the ear *hearing*, it is broken” (*ib.* i. 159); **रजत** “shining,” **सजत** “arraying,” **सुभत** “being beautiful,” **कटत** “being cut,” etc. (*ib.* vi. 18), but **बजत** “playing (music),” **चढत** “mounting (a horse)” (xix. 3). Tulsī Das chiefly uses the latter form, as **जात** “going” (Rām. S.-k. 7); **गुंजत** “humming” (*ib.* 9); **ध्यावत** “meditating,” **पावत** “finding,” **भावत** “being pleased,” **गावत** “singing” (all in Ay.-k. 1); and this is also common in most mediæval poets, thus Bihari Lall **धरत** “placing” (Sat. 6), **परत** (**पड़त**) “falling” (*ib.*), **सोहत** “being beautiful,” **लखत** “appearing,” **चहियत** “looking” (*ib.* 7, 9, etc.). Kabir **जियत** “living” (Rām. 30, 5); **बंधत** “being bound” (*ib.* 31, 3). It survives in all the dialects of the eastern Hindi area, in Oudh, Riwa, and Bhojpur, and even in the Gangetic Doab.

The other form ends in a vowel, and is in use in classical Hindi, as sing. **मारता** *m.*, **मारती** *f.*; pl. **मारते** *m.*, **मारती** *f.* “beating.” In the Braj dialect it takes the forms **मारतु** *m.*, **मारति** *f.*; pl. **मारत** *m. f.* The Garhwali dialect preserves the older form, as **मारको**, but has also, as have the Rajputana dialects, **मारतो**. Kellogg gives also a Kumaon form **मारनू**, which probably arises from **मारको**, just as Panjabi **जाना** from **जादा**.

It would seem that, to account for the co-existence of these two forms, one ending in a consonant, and the other in *d* (=o), we must have recourse to Hoernle’s theory of the *ka-* affix, and derive **करत**, **करत** from Pr. **करको**, while we derive **करता**, **करता** from a Pr. **करतको**. The *ka-* theory, however, thus begins to assume rather formidable dimensions, and will, ere long, require a whole treatise to itself.

Gujarati has also two forms, one indeclinable ending in *ती*, as **छोड़ती** “loosing,” the other declinable, as sing. **छाड़तो** *m.*, **ती** *f.*, **तुं** *n.*; pl. **छोड़ता** *m.*, **ती** *f.*, **तां** *n.* The terminations are those of the adjective in this language (Vol. II. p. 150). There is also a form of the indeclinable participle in *ते*, as **छोड़ते**, which,

like the Bangali, is apparently the locative singular, while that in **तां** has the ending of the old nom, pl. neuter, though, in sense, it approaches more to the locative, as **मारं बंधनं छोड़तां तारा दांत भाग** "If in loosing my bonds thy teeth should break."¹ Vans Taylor, however, distinguishes two separate words with this ending, one of which he would derive from the locative singular of Sanskrit feminines, as **गंगायाम्**, the other he would derive from the Skr. infin., as **कर्तुं**. The first form he assumes to have been the origin of such phrases as **मारे आवतां** "on my coming," the second, of such as **करतां शिक्षवेष्टे** "he teaches to do." This, however, is very doubtful.²

Two forms are also observable in Marathi, or rather two sets of forms. The indeclinable ends in **त, तां, and तांना**, as **सुटत, सुटतां, सुटतांना**. The first of these agrees with Hindi, the second with Gujarati, and the third is merely the second with an enclitic particle **ना** added for emphasis. In active verbs the characteristic **त** appears, as **खोडीत, खोडीतां, खोडीतांना** "loosing." There is also a declinable form, which, however, is not now used as a participle, but appears in the third person of the present tense, thus sing. **सुटता m., सुटती f., सुटतें n.**; pl. **सुटते m., सुटत्या f., सुटती n.**

Oriya has only one form for the present participle. It is indeclinable, ending in **उ** or **उं**, as **देखु, देखुं** "seeing." Of these two forms, that with the nasal is the older, though now less used, and probably comes from the Pr. neuter in **ज्**, though the intermediate steps are not easily traced.

Even in the earliest writings in Bengali there is no regular present participle, but a form derived from the locative of the Prakrit is in use. It ends in **इते**, as **देखिते**, and is now used as an infinitive, meaning "to see." Literally, it means "in seeing," and is used in this sense by Bidyâpati, and the older poets. Thus **केश निष्काडिते बहे बस धारा** "In wringing (or

¹ Leckey, Grammar, p. 179.

² Grammar, p. 113.

from wringing) her hair there flows a stream of water" (Pr. K.-S. 13, 15); **हेरास्ते हृदये हानस पाचवान ।** "On seeing (her), love smote him in the heart" (ib. 15, 7). Even here, however, it becomes almost an infinitive, as **आस्ते पेखनु गाह् गोरी ।** "I saw the fair one go to bathe (i.e. in going, or while going)" (ib. 13, 13); **कानु हेरास्ते एवे भेष परमाद् ।** "In seeing (or to see) Kānh, there has been now delight" (ib. 20, 10). So Bhārat **शुनास्ते शुनिते पाह्व समाचार** "By causing to hear, and by hearing, I shall obtain news" (Bidya S. 247).

§ 41. Having thus given the forms of the present participle, we next proceed to exhibit the tenses constructed therefrom, either with or without the addition of fragments of the old substantive verb, and it will be seen that there is great variety in the practice of the respective languages, though all the variations are sufficiently alike to justify their being classed generally as structurally present tenses. In some cases the sense of present time is more clear and definite than that afforded by the old present of the synthetic system, or, as we now call it, the aorist, while in others it has wandered away in different directions.

Sindhi,¹ to begin with, makes this participle into a future. In the third person of both numbers the participle is used without any addition, thus

Sing. **हसंदो m., हसंदो f.** Pl. **हसंदा m., हसंदिचं f.** "he, she, etc., will go."

The second person, however, retains traces of the substantive verb **अस्** "to be," though much abraded and indistinct, it runs

Sing. **हसंदें m., हसंदिचं f.** Pl. **हसंदच m., हसंदिचं f.** "thou, ye, etc., will go."

The singular masculine ends in **हे**, just as does the corre-

¹ This section follows, for the most part, Trumpp, pp. 289, 291, etc.

sponding person of the aorist, and we may resolve it thus, *halando asi* = *haland' asi* = *haland' ai* = *halandē*. The anuswāra is here, probably, as in the aorist, put in to fill up the hiatus caused by loss of *s*, and first stood over the *a* of *ai*; when these two syllables were contracted into one, it took its place over that one. In the singular feminine we start from *halandt asi*, where the final long *t* of the participle is shortened, and *asi* = *ai* = *ē*, giving *halandiē*, a form still in use, though Trumpp gives as the classical type the still further contracted *halandiā*. The plural masculine arises from *halandā stha*, where *stha* has become *tha*, and then *ha*; the *h* being dropped, we get *halandāa* = *halando*, subsequently resolved into its present form *halandaü*. The plural feminine is merely the feminine of the participle, there is no trace of the substantive verb.

In the same way may be explained the first person of both numbers.

Sing. हलंदुसि *m.*, हलंदिसि *f.* Pl. हलंदासी *m.*, हलंदिसी *f.*

Here, again, we meet an instance of the curious change of *ख* into *स*, which we observed in the Panjabi and Sindhi pronouns of the first person plural *असी* and *असा* (Vol. II. p. 308). Thus *halando asmi* becomes *halando asi*, then *halandu 'si*, the final *o* being shortened to *u*. In the feminine, however, the elision of the *a* of *asmi* cannot take place by the old laws of Sandhi; instead, the *t* of the participle changes to its semivowel, producing *halandy asi*, which the Sindhians in the present day write either as above, or हलंदसि, or even हलंदियसि. As to the termination *सी* of the plural, I am disposed to regard it as formed by analogy from a singular सि, rather than, with Trumpp, as a derivative of Skr. खः, which, if the *म* be rejected, would yield *खो* or *खु*, but not, according to any known processes, *सी*.

§ 42. Closely analogous to the Sindhi future is the definite present in Marathi. In this tense, as in the S. future, the third

person preserves no trace of the substantive verb, and in this respect curiously resembles the periphrastic future of Sanskrit (*bodhitāsmi, bodhitāsi, but bodhitā*).

The participial form which enters into the composition of this tense is, apparently, not used alone in a participial sense. करितो or करिता would always imply "he does," never "doing." For the purely participial sense the indeclinable participles given in the last section are used.

There is much more difficulty in tracing out the Marathi persons than those of Sindhi, not only because the remains of the substantive verb are more abraded, but because in the second and third persons there are two sets of terminations, one of which is used when the sense is that of the indicative present, the other when it is conditional.

Beginning with the third person, we have these forms (*sut* "escape") :

Indicative. Sing. सुटतो *m.*, ती *f.*, तें *n.* Pl. सुटतात *m., f., n.*, "he, she, etc., escapes."

Conditional. Sing. सुटता *m.*, ती *f.*, तें *n.* Pl. सुटते *m., f., n.*, "were he, etc., to escape."

Here the indicative strikes us at once as the older type; adjectives do not now in *M.* end in *o* in the masculine singular, though they did so in Maharashtri Prakrit; the *to* of the indicative therefore preserves the earlier form. So also in the plural there is but one form for all three persons which contains the verb *santi*, in Old-*M.* changed to *dt*, just as in the third plural of the aorist, but with disregard of the varying terminations for gender of the modern participle. The conditional, on the other hand, is simply the modern participle, with its full range of endings for number and gender.

The second person runs thus :

Indicative. Sing. सुटतोस *m.*, तीस *f.*, तेंस *n.* Pl. सुटता *m., f., n.*

Conditional. Sing. सुटतास *m.*, तीस *f.*, तेंस *n.*, Pl. सुटता *m., f., n.*

Again, in the indicative, the older ending in *o*, *suṭatos* = *suṭato 'si* (*asi*) ; while in the conditional, *suṭatās* = *suṭatā asi*, with the modern ending in *ā*. The plural, however, is the same in both, and agrees in termination with the aorist. The first person is the same in both indicative and conditional, and is—

Sing. सुटतों *m.*, ते *f.*, तों *n.* Pl. सुटतों *m. f. n.*

Final anuswāra here represents probably Pr. sing. *amhi*, pl. *amho* ; but the *sandhi* is irregular, as *f. suṭatē* = *suṭatī amhi* ; the variant *suṭatyē*, used in the Konkan, is more regular for *suṭaty amhi*. The pl. *suṭatō* = *suṭatā amho*, where, again, the steps of transition to *suṭatō* are difficult to work out.

§ 43. A similar use of the participle, in a conditional sense, occurs in Bengali and Oriya. In the former, the present tense is made up by using an auxiliary, and it will come under discussion in the next chapter, but the conditional has traces of the old Pr. form of the verb, and therefore belongs to this place. The tense is (*dekh* “see”)—

Sing. 1. देखिताम, 2. देखितिस, 3. देखित. Pl. 1. देखिताम, 2. देखिता, 3. देखितेन.

The participle here has lost its terminations for gender, as the Bengali adjective has (Vol. II. p. 147): *dekhītām* therefore = *dekhita asmi* = *dekhita amhi* in the sing., and *dekhita amhu* in the pl., lit. “seeing I am ;” *dekhitis* = *dekhita asi*, where, on the analogy of the aorist, the *i* has crept into the penultimate (now ultimate) syllable ; *dekhitā* similarly = *dekhita stha*, whence *dekhita tha* = *dekhitaha* = *dekhitā*. So, also, *dekhiten* = *dekhita (s)anti*, with the same treatment of the verb as in the aorist. The third singular is the simple participle.

In Oriya this tense runs thus :

Sing. 1. देखति, 2. देखतु, 3. देखता. Pl. 1. देखतु (तु), 2. देखत, 3. देखते.

In this tense is preserved the older form of the participle Pr. *dekhanto*, O. *dekhantā*, which, as usual, appears unchanged in the third sing., as also the pl. Pr. *dekhante* preserved in the 3 pl. The other persons exhibit only slight modifications of the terminations of the aorist, which are those of the Sanskrit present *asmi*, *asi*, etc.

In B. and O. this tense is used with **बदि (यदि)** "if," prefixed, "if I were to do," etc.; when used alone, it means "I might or should do," and in B. narrative it occasionally appears as an habitual past, "I used to do."

It should also be mentioned that just as the Bengali pandits have banished the old singular of the pronoun and declared it vulgar, so they have branded the singular number of all their tenses as low, and those grammarians who write under pandit influence gravely assure us that "the singular and plural are the same in Bengali verbs, and it is the nominative case before them which determines whether they are singular or plural" (Yates's Gr., ed. Wenger, p. 43). When they come to the real old singular, their agitation is extreme, they are too honest to leave it out, and too fastidious to put it in. So they preface it thus, "If a person speaks with the greatest humility of himself, or with the greatest contempt of another, he employs this form; but it is not found in good composition. We should have been happy to pass it over entirely; but to enable the student to understand what he will *but too often* hear (alas! yes, far too often, in the mouths of ninety-nine out of every hundred persons in Bengal), it seems necessary to give one example" (*ib.* p. 47).

The best Bengali poets had not discovered that these forms of their mother-tongue were low or vulgar down to the beginning of the present century. In a page opened at random in the Mahabarat of Kasiram Das occur रहिब "he remained," बलिबा "he said," जिज्ञासिबा "he asked," दियाबे "he has given," होरने "he shall be." Kabi Kankan uses यहिबि "thou

shalt fall," मरिषि "thou diedst," आहिनु "I was;" and Bharat Chandra, दिषि "thou hast done," पानु "I found," and innumerable other forms, which would be classed as vulgar by the purists of the present day.

§ 44. In the remaining languages, Hindi, Panjabi, and Gujarati, both forms of the present participle are used as an indefinite present tense, without any trace of the old substantive verb. The indeclinable form occurs constantly in Chand, thus कातिक करत पङ्कज सगान । जोकन महातम सुनत कान ॥ "In Kartik he *performs* ablutions at Puhkar, and *hears* with his ears the glories of Gokarn."—Pr. R. i. 198. The long list of words of this form in vi. 39, describing the fight at the darbâr, may be construed either as participles or present tenses. It is one of those scarcely translateable jingles of which Chand is so fond चुकत धार धार सौं । बकत मार मार सौं । सुकत झार झार सौं । तकत सार सार सौं ॥ and so on for fifty lines. Perhaps the meaning may be thus roughly paraphrased—

They thrust with sword-edge biting,
They shout the shout of smiting;
They crouch from weapons sweeping,
They watch the steel blade leaping.

The meaning is clearer in other places. चलत पवन पावक समान । तपस्त सुताप मन । सुकत सरोवर मचत कीच । तलफत मीन तन ॥ (Pr. R. lx. 17), "The wind *blows* like to fire, distressing the mind (as if with) penance, the tanks *dry up*, the mud is *stirred up*, the fishes' bodies *pant*." So in Bihari Lal, मकराकृत जोपाक के कुंडल सोहत कान । धखीं मनो हिय घर समर डीठी खसत निगान ॥ "The dolphin-shaped earring *shines* (sohat) in the ear of Gopal, as the flag of love *appears* (lasat) at the threshold while he enters the heart" (Sat. vi.). He constantly uses the feminine Braj form in ति both as a participle and a present. कहति न देवर की कुवत कुवतिय कहह डराति ॥ पंजर

नत मंवार दिन शुक्ल सौ सुखति जाति ॥ “The virtuous wife *does not repeat* the bad words of her husband’s younger brother, *fearing* (darāti) a quarrel, but *dries up* with fear, like a parrot when a cat approaches its cage” (Sat. xv.).

In classical Hindi both forms are used as a present tense, it is unnecessary to give instances, as the practice is universal. The same is the case in P., where मैं बलदा “I send,” is the ordinary indefinite present. सक्कर दी रोडी मुँहे कुडी दे मुँजे पाचंदे “They put a lump of sugar in the mouth of the boy and girl.”¹

Classical Hindi also uses this participle, with “if” prefixed as a past conditional; thus they say यदि मैं जानता तो कबही नहीं जाता “Had I known, I never would have gone,”—a similar practice to that of O. and B. mentioned in the last section.

The declinable participle is used in G. as a past habitual, or as a subjunctive aorist, according to the grammarians, so that ऊँ छोड़तो means “I used to loose,” or, “I should loose.” In the former sense it is employed in the same way as the old present or aorist ऊँ छोड़ु. The example given is तमे बराबर भाग राखता (pl. masc.) नहीं “you used not to keep a fair share.”² Most commonly, however, it is used with an auxiliary verb in a variety of meanings, this language being very fertile in the production of compound tenses.

§ 45. The passive past participle in Sanskrit has many forms; the simplest, though least widely used, in the classical language, is, however, that in *ita* (*itas*, *itā*, *itam*), as पतित “fallen.” The त् of the affix, as would be expected, becomes in the higher Prakrits द, and in the more common dialects falls out altogether; thus we have हारिदं = हारितं “lost,” मुसिदो = मूषितः “robbed,” गृहिदं = गृहीतं “taken,” and many others.

But Var. vii. 32 admits even in Maharashtri the form from

¹ “Panjab Customs,” in Appendix to Panjabi Grammar, Loodhiana, p. 91.

² Leckey, Grammar, p. 160.

which the **इ** has entirely dropped, and instances **हसिचं** for **हसितं** "laughed," **पठिचं** for **पठितं** "recited," and this form has become the type of most modern languages. In Old-Hindi this participle regularly ends in sing. **चौ m.**, **ई f.**, pl. **ए m.**, **ई f.**, as **जळी m.**, **जळी f.**, etc., "burnt." Here the **य** represents the **इ** of the Prakrit, hardened into a semivowel before the final vowel. In the feminine it is merged in the **ई** of the affix, and in the plural lost altogether, for **जळे** easily passes into **जळे**.

Chand uses this form throughout, as **तन रङ्गी जोति गय देव चान** | "his body *remained* bright, he *went* to the abode of the gods" (i. 299); **कयीं** "done," **गयी** "gone," etc. It is, however, more frequently used as a tense than as a participle, and further illustrations will be given in a following section.

The form in **चौ** lasts all through the mediæval poets, and is still in use in the dialects of Rajputana and in Braj. In the former a slight change has occurred, sing. **मार्यौ**, pl. **मार्या**, while in Kumaon the form is sing. **मारियो**, pl. **मारिया**.

Modern classical Hindi has sing. **मारा m.**, **मारी f.**; pl. **मारे m.**, **मारी f.**, "struck."

Panjabi retains the **इ** of the Prakrit, and has sing. **मारिचा m.**, **मारी f.**; pl. **मारे m.**, **मारीचा f.**, "struck;" so also does Sindhi, sing. **हसिचो** or **हखो m.**, **हखी f.**; pl. **हखा m.**, **हखिज f.** Trumpp seems to be here in error in saying that the **य** has been inserted to fill the hiatus caused by the elision of the **इ**. It is rather the **इ** of **इदो** hardened to a semivowel, as in Old-H. and P.

Oriya has rejected the final syllable, just as it has in its present participle, and has an indeclinable past participle in **इ**, as **dekhi**. This is never used alone, but only in composition, with an auxiliary forming a tense. The past participle used to form the passive ends in **इ**, like H., as **dekha jibā** "to be seen."

The same form is found in Gujarati, as sing. **હોડ્યો** (chhodyo) **m.**, **હોડી f.**, **હોડું** (chhodyū) **n.**; pl. **હોડ્યા m.**, **હોડી f.**, **હોડ્યા n.**

G., however, in common with M. B. and O., has another

form of this participle ending in an affix, whose special type is **ख**. The forms may be brought together for comparison—

G. Sing.	होरेखो <i>m.</i> ,	होरेखी <i>f.</i> ,	होरेखुं <i>n.</i>
M. (neuter) Sing.	सुटखा <i>m.</i> ,	सुटखी <i>f.</i> ,	सुटखें <i>n.</i>
„ (active) „	सोडिखा <i>m.</i> ,	सोडिखी <i>f.</i> ,	सोडिखें <i>n.</i>
G. Pl.	होरेखा <i>m.</i> ,	होरेखो <i>f.</i> ,	होरेखां <i>n.</i>
M. (neuter) Pl.	सुटखे <i>m.</i> ,	सुटखा <i>f.</i> ,	सुटखीं <i>n.</i>
„ (active) „	सोडिखे <i>m.</i> ,	सोडिखा <i>f.</i> ,	सोडिखीं <i>n.</i>

B. देखिख, in Old-B. देखिखा (only used as a tense combined with *as*), देखिखे “having seen.”

O. देखिख (the same), देखिखे *id.*

The Bhojpuri dialect of Hindi has also an indeclinable past participle मारख, in some districts also मारिखा, from which it forms a tense.

Here the junction vowel varies much. In B. O. and the active of M. it is **इ**. In G., on the other hand, it is **ए**, while in the neuter of M. it is *a*. M. has a long string of verbs, both active and neuter, with the junction vowel *ā*; some of these are causals by origin, as पठ “flee,” p.p. पठाखा, for *paṭā-ildā* (as in B. and O. पसाइख). Others, again, owe the long vowel to a Skr. *ay*, as उड़ “fly,” p.p. उड़ाखा, Skr. उडुयित $\sqrt{\text{उड}} + \text{डी}$. Others are denominatives, as दीप “be dazzled,” दीपाखा, Skr. दीपयित; there are, however, some which I am not able to explain on any of the above grounds. The list comprises about thirty verbs only, and in twenty-five of them participles, with the junction vowel *a*, are also in use.

The usual explanation of this form in *l* is that it is derived from the Skr. p.p.p. in *ita*, through Pr. *ido*, by change of **इ** to **उ**, and thence to **ख**. The change is undoubtedly possible as far as **उ** and **ख** are concerned, or as far as **त** and **द** are concerned; but the change from **द** to **उ** is a great stumbling-block. The great authority of Lassen (p. 363) is usually quoted in

support of this view, but even he cannot avoid being struck by the coincidence between this and the Slavonic preterites in *l*.

As regards the change from *द* to *ड*, it is observable that it only occurs in those Skr. preterites which contain a cerebral. Thus *कृत* becomes in Magadhi *कडे* (Mr. 270). Here, however, there was evidently a form *कर्त = कट = कड*, so that there is no question of a *द* at all. So also in *वाचड* for *वापृत = वापर्त = पट = पड* (Mr. 227). The only other instance known to me is *कडे* for *गत* (Mr. 276), but here we may fairly assume a false analogy with *कडे = कृत*. So widespread a form as the modern participle in *l* must rest upon some firmer proof than the rare examples given above.

I am disposed to think that we have in this participle the survival of an ancient form which has not been preserved in classical Sanskrit, nor in the written Prakrits. Perhaps (but here I tread on ground somewhat beyond my own domain) that type of the passive past in Skr. which ends in *ञ* or *ञ* may be the classical representative of this ancient form; thus we have from *√कृ* "cut," *कृञः*, from *√भिद्* "cleave," *भिञः*, and in some roots both forms, that in *त* and that in *ञ*, stand side by side, thus *√पू* "fill," makes *पूर्यः* and *पूरैः*, *√गुह* "push," *गुहः* and *गुहः*.

Even in the Slavonic languages, however, the characteristic *l* of the preterite is thought to have arisen from an original *d*, and that again from *t*.¹ If this be so, we have here an ancient change which took place before the separation of the various members of the Indo-European family, and not a mere local corruption confined to Indian ground. In Russian the preterite is a participle with forms for gender, thus from *dielat'* "to make," pret. sing. *dielal' m.*, *dielala f.*, *dielalo n.*, pl. *dielali mfn.*² In Servian the same form occurs, *trés* "to shake," has—

Sing. *trésao m.*, *trésla f.*, *tréslo n.*

Pl. *trésli m.*, *trésle f.*, *trésla n.*

¹ Rapp, *Verbal-organismus*, vol. i. p. 99.

² Reiff, *Russ. Grammar*, p. 97; Rapp, vol. i. 137.

Compare Marathi—

Sing. *trāsalā*, *trāsalī*, *trāsalē*.

Pl. *trāsale*, *trāsalyā*, *trāsālī*

from चासणे "to trouble." The similarity is striking, and seems to be more than a mere accidental coincidence. Moreover, the connection between this Slavonic *l* and *n* is shown in more than one instance. Thus, the Russian verb has from *nes* "to drag" a pret. past sing. *nesén m.*, *neséna f.*, *neseno n.*, pl. *neseny*. The same form occurs in the Czech.

But we are getting beyond bounds. The comparison is attractive, and, if there were time to study the Slavonic languages as well as the Indian, might perhaps be worked out to some conclusive result. All that can be said at present is that two groups of the same family have a preterite in *l*, and that there may be some connection between the two; while, on the other hand, the derivation of this preterite from a past participle in *t* seems strained and ill-supported as regards the Indian group, and if true for the Slavonic group, must have occurred a long while ago, before the separation of the families, and has strangely failed to leave any traces of itself in the most important language of the Indian group in its most cultivated stage.

§ 46. Let us turn to matters more within our scope. The passive past participle is the only part of the modern verb which affords an exception to the general rule of the unchangeableness of the stem-syllable. Each one of the modern languages has a few such participles, which, being derived from the Prakrit developments of the Skr. p.p.p., differ from their respective verbal stems, which latter are derived generally from the form of the root used in the present tense. These early Tadbhava participles, as they may justly be called, are most numerous in Sindhi. Trumpp gives (p. 273) a list of no

less than 140 of them, a number which far exceeds that to be found in any other of the languages. They owe their existence chiefly to the omission in Skr. of the intermediate **ह**, so that the affix **त्** of the p.p.p. is added directly to the root, and when this root ends in a consonant, there arises a strong or mixed nexus, which in Prakrit has to be dealt with according to the ordinary phonetic laws. Sometimes, as we saw in § 14, the stem of the verb itself is entirely borrowed from the p.p.p., and in that case the modern participle does not differ from the rest of the verb; but when the ordinary stem is derived from the older present, and only the participle from the old p.p.p., the two differ so much that it is difficult at first sight to recognize the connection between them.

The verbs given in § 19 have mostly old Tadbhava participles, and it is through these participles that the clue is found to the derivation of the verb. Thus—

STEM.		SKR.	P.P.P.	SKR.	PR.
बध् "be bound"	}	√बध्	बधो (quasi बधित)	बद्ध	बध्थो).
बध् "bind "					
बुध् "be heard"	}	√बुध्	बुधो	बुद्ध	बुध्थो
बुध् "hear "					
रध् "be cooked"	}	√रध्	रधो	रद्ध	रध्थो
रध् "cook "					
लभ् "get"	}	√लभ्	लभो	लब्ध	लभ्थो
लभ् "be got "					
दुग् "be milked"	}	√दुग्	दुग्धो	दुग्ध	दुग्धो
दुग् "milk "					
दह् "torment"	}	√दह्	दधो	दग्ध	दध्थो
भङ् "be broken"					
भङ् "break "	}	√भङ्	भङ्गो	भङ्ग	भङ्गो
भुज् "be fried"					
भुज् "fry "	}	√भुज्	भुज्जो	भुज्ज	भुज्ज (analogy of भङ्ग)

STEM.	SKR.	P.P.P.	SKR.	PR.
हिज् "be broken" } हिज् "break" }	√ हिद्	हिजो	हिज्	
सुज् "be heard" } सुज् "hear" }	√ सु	सुजो	सुज्	
		सुषिञ्चो		(regular modern form)
खज् "raise" }	√ खंद्	खजो	खज्	खसिञ्चो
कुह् "kill" } कुस "be killed" }	√ कुष्	कुठो	कुह्	कुडो
गह् "rub" } गस "be rubbed" }	√ घृष्	गठो	घृह्	मिडो, नडो
कुह् "touch" } कुप "be touched" }	√ कुप्	कुतो	कुप्त	कुत्तो

The exact coincidence of these participles with the Sanskrit and Prakrit confirms the derivation of the verbal stems given in § 19. There are many others equally instructive as retaining the Prakrit form; thus, for instance, we can explain the following :

S.	SKR.	S. P.P.P.	SKR.	PR.
स्मिज् "smear,"	√ स्मिप्	स्मितो	स्मिज्	स्मितो
तप् "warm,"	√ तप्	ततो	तप्	तत्तो
सुम्ह "sleep,"	√ स्वप्	सुतो	सुप्	सुत्तो
पा "get,"	√ प्राप्	पातो	प्राप्	पात्तो [?]
आस "bring,"	√ आनी	आदो	आनीत	
र "weep,"	√ रद्	रजो	रदित	रवो

So also the origin of उचक्षु "wipe out," is obscure, till we look at the p.p.p. उचक्षु, which leads to Skr. उद्धृष्ट, and then we see that *ugahanu* is for *ugahanu* = *udgharshanam*. The participles in *tho* similarly explain themselves, as

S.	SKR.	S. P.P.P.	SKR.	PR.
दिस "see,"	√ दृम्	दिठो	दृष्ट	दिडो
वस "rain,"	√ वृष्	वठो, वुठो, उठो	वृष्ट	वुडो

S.	SKR.	S. P.P.F.	SKR.	PR.
पिह, पेह "enter,"	√प्रविन्	पेठो	प्रविह	परह्ठो (H. पैठ)
बिह "sit,"	√उपविन्	वेठो	उपविह	उवरह्ठो (H. वैठ)
पीस "grind,"	√पिष्	पीठो	पिह	पिह्ठो
तुस "be pleased,"	√तुष्	तुठो	तुह	तुह्ठो

The next three words have old Tadbhava participles in almost all the languages of this group :

दिख्खु "give," p.p.p. दिनी, Pr. दिखो.

करख्खु "do," „ कीतो, किखो, कयो, Skr. कृत, Pr. किखो, see under H.

मरख्खु "die," „ मो, मुखो, Skr. मृत, Pr. मुखो.

Another class is composed of denominatives or neuter verbs with the causal type *dm* (§ 28). These are

Infinitive. उदामणु "to boil over,"	p.p.p. उभाणो
„ उद्दामणु "to be extinguished,"	„ उद्दाणो
„ उड्डामणु "to fly,"	„ उड्डाणो
„ ह्यपामणु "to decrease,"	„ ह्यपाणो
„ खामणु "to be burnt,"	„ खाणो
„ विसामणु "to be extinguished,"	„ विसाणो
„ विकामणु "to be sold,"	„ विकाणो

There is, as already mentioned, considerable obscurity as to the derivation of these words : *udāmaṇu* is, however, certainly from Skr. *ud-dā*, p.p.p. *dāna*; *ujhāmaṇu* perhaps from Skr. *ut-kṣhi*, p.p.p. *kṣhīna*; *vikāmaṇu* from Skr. *vikṛt*, p.p.p., however, not *kṛtīna*, but *kṛtīta*. On the analogy of those verbs whose p.p.p. ended in *na*, may have been formed the modified p.p. in *no* for all verbs of the class, regardless of the fact that in the classical language the causal p.p. would end in *āpita*, e.g. *sthāpita*. In

Hindi, also, stems ending in *d* take this p.p. in *no* in the poets as **फिरा**, p.p. **फिरागो**, or apocopated *n*, as **रिसा** p.p. **रिसान**.

The above remarks explain nearly half the words in Trumpp's list, for the rest the uncertainty is too great to admit of satisfactory explanation. Trumpp, for instance, would derive **झाड़्यु** "to satisfy," and **झाप्यु** "to be satisfied," from Skr. $\sqrt{\text{तुप}}$, **तर्पति**, but the p.p.p. **झाओ** can hardly represent **तुप्त**. Others again there are whose p.p. is intelligible, while the infinitive is not. **जुतो** "engaged" (in work) explains itself by Skr. **युक्त**, Pr. **जुत्तो**, clearly enough, but its infinitive should be *jujanu* or *junjanu* (Pa. **जुंजति**). Whence then comes it that the infinitive is *jumbanu*? So also **rudho** "busily employed" is clearly Skr. **रुद्ध** (**रुद्ध्**), one form of the infinitive *rujhanu* is regularly derived from Skr. **रुध्यते**, but what are we to say to another form *rumbhanu* or *rubhanu*?

Panjabi has several of the same early Tadbhava participles as Sindhi, and a few of its own. The total number, however, is much smaller than in Sindhi. The commonest are

	P.P.	SKR.
करना "do,"	कीता	कृत (dialectically also कीदा).
जाया "go,"	गिआ, गइआ	गत (also जाया = Skr. यात).
जायना "know,"	जाता	ज्ञात.
देखना "see,"	दिट्टा	दृष्ट (also डिट्टा more Sindhico).
देना "give,"	दिता, दिया	दत्त.
लेना "take,"	लीता, लिया	लभित, instead of classical लब्ध.
बरसना "rain,"	बट्टा	वृष्ट.
खाया "eat,"	खाधा	खादित.
पिया "fall,"	पिआ	पतित, Sindhi id. through पड़ो.
बन्धना "bind,"	बजा	बद्ध.
पहचानना "recognize,"	पहता	परिज्ञात? H. पहिचानना.
सिडना "sew,"	सीता	सेवित.
सीना "sleep,"	सुता	सुप्त.

	P.P.	SKR.
पहुँचना "arrive,"	पहुँतो, पुज्जो	?
रिन्हना "cook,"	रिन्ना	रन्.
विचहना "marry,"	विचहतो	विवाहित.
कहिया "say,"	किहा	कथित.
रहिना "remain,"	रिहा	रहित.

In the two last the *ह* has leapt over into the preceding syllable, and *kihā*, *rihā*, are for *kahid*, *rahid*, respectively. The above list nearly, if not quite, exhausts the early Tadbhava participles of Panjabi, and Hindi influence is already at work in favour of the ordinary type.

§ 47. Gujarati has, like Panjabi, a smaller number of these participles than Sindhi.

INFIN.		SKR.	PR.
करवुं "do"	करी, कीधो	कृत	करिषो
लेवुं "take"	लीधो	लब्ध	
पोहोचवुं "arrive"	पोहोच्यो, पोहोतो	?	
देखवुं "see"	दिठो, दीठो	दृष्ट	
बीहोवुं "fear"	बीहीनो, बीहीधो	भति	बिहिदो (§ 13)
खावुं "eat"	खाधो	खादित	
उपववुं "produce"	उपनो °न्यो	उत्पन्न (present <i>utpadyate</i>)	
नीपववुं "	नीपनो °न्यो	निष्पन्न (pres. <i>nishpadyate</i>)	
पीवुं "drink"	पीधो	पीत	
सुवुं "sleep"	सुतो	सुप्त	
मरवुं "die"	मुच्यो	मृत	
देवुं "give"	दीधो	दत्त	
बैशवुं "sit"	बैठो	उपविष्ट	
पेशवुं "enter"	पैठो	प्रविष्ट	
नासवुं "flee"	नाठो	नष्ट (present <i>naśyati</i>)	
जवुं "go"	जधो	गत	

In the instances of *kīdho*, *bīhīdho*, *khādho*, *pīdho*, and *dīdho*, we have probably formations based on the analogy of *līdho*, for the exception of *bīhīdho*, which may owe its *dh* to a combination of the *h* and *d* of Pr. *vīhido*, there is no older form which would yield *dh*. The origin of these forms will be more fully inquired into under Hindi, where they are well illustrated.

So far does the original meaning of these participles appear to have been obscured, that from them a participle ending in *elo* is also formed, and they say *kīdheḷo*, *dīdheḷo*, and the like, where the participial element occurs twice. The ordinary verb having two forms of participle, one in *yo*, the other in *elo*, the verbs in the above list were bound to have them also, and instead of adding *elo* to the stem, and making *karelo*, *lelo*, it has been added to the already formed early Tadbhava participle.

There appears to be a slight difference in meaning between the two forms of the Gujarati past participle, that in *elo* being somewhat more emphatic than that in *yo*. Thus **હું આવ્યો છું** "I am come," but **હું આવેલો છું** "I *am* come," (emphatically).

Marathi has early Tadbhava participles, and it has others, which are accounted irregular by the grammarians from other causes. The former are not numerous, and are chiefly found in the same stems as in the other languages. Thus we have—

જા "go,"	p.p.p. ગેલા
વે "come,"	,, આલા
મર "die,"	,, મેલા
લે "take" (wear),	,, ઢાલા
કર "do,"	,, કેલા

Stems ending in ख exhibit ट in the participle, as

खद्य "dig,"	p.p.p. खट्वा
म्हय "speak,"	" म्हट्वा
हाय "slay,"	" हाट्वा

The explanation of these words is apparently to be found in a contraction of syllables ; thus Skr. √ खन् "dig" forms regularly p.p.p. खात, but the न being changed to ख in Prakrit, a p.p.p. खखित would be legitimately formed, whence खट्, to which, forgetful of the fact that this is already a participle, M. adds its own participial termination वा, and by rejection of the nasal arrives at खट्वा. So also √ भय्, p.p.p. भयित, whence भट् and म्हट + वा. Skr. हन् has p.p.p. हत, but a Pr. form हवित would be, and is, used, whence हट्, and the stem-vowel having been lengthened, हाट + वा.

To a similar retention of the त of the Skr. p.p.p. may be attributed the following, though the etymology is in some cases very obscure :

जे "take,"	घेतवा "taken."
धू "washed,"	धुतवा "washed."
दृष "see,"	दृषितवा "seen."
मान "ask,"	मानितवा "asked."
खान "tell,"	खानितवा "told."
घात "put,"	घातवा "put."
खा "eat,"	खावा "eaten."

In § 15 it was shown that Pr. inserts त in forms like *ghettum*, *ghettūna*, which may be a retention of त in *grihṭta*. In the next four words on the list there seems to be a double participle, as in G. *kidhelo*, etc. The origin of घात् is unknown to me, it looks like an early causal of जे take. In खा the p.p. is apparently a contraction of खादित्वा, Skr. खादित.

§ 48. Hindi has very few of these participles. In the classical language only the following are in use :

करना "do,"	किया "done."
मरना "die,"	मुआ "dead."
लेना "take,"	लिया "taken."
देना "give,"	दिया "given."
जाना "go,"	गया "gone."

All the other verbs in the language form this participle from the common stem used in all the other tenses, though in the mediæval poets some of the old Tadbhava participles are found, as *ditthau* "seen," *tutthau* "pleased," (*tushta*) in Chand. The three verbs *kar*, *le*, and *de*, however, have several peculiar forms in Old-H., and in the mediæval poets, which are still heard in some of the rustic dialects. There are three parallel forms :

- कर has i. कीयो or कियो. ii. कीनी or कियो. iii. कीधी or कियो.
 दे ,, i. दीयो or दियो. ii. दीनी or दियो. iii. दीधी or दियो.
 ले ,, i. लीयो or लियो. ii. लीनी or लियो. iii. लीधी or लियो.

The curious thing about these three verbs is that every two of them have borrowed a form peculiar to the third. For *kiyau* is properly the participle of *kar*, Skr. कृत, Pr. कियो and कियो. It has been borrowed by *le* and *de*. So *ditnau* belongs to *de*, Skr. दत्त, Pa. and Pr. दियो, and has been borrowed by *kar* and *le*. Also *lithau* belongs to *le*, Skr. लब्ध, Pa. and Pr. लियो, and has been borrowed by *kar* and *de*. We cannot get *ktnau* or *kidhau* phonetically from √ कृ, nor *diyau* and *ditdhau* from √ दा, nor *lyau* and *lnau* from √ लभ्, without forcing etymology. These three verbs are so constantly used together, and fall in so conveniently for rhymes in the poets, that it is not surprising that, in the general decay and confusion of forms out of which the modern languages sprung, they should have borrowed from one another. To begin with

our oldest author, Chand, कियी, लियी, and दियी, all occur frequently, with the first vowel both long and short, and the final vowel occasionally cut off if it happens to be in the way of the metre. कन्या कियी चंदोह ॥ "The girl *made* lamentation" (Pr. R. i. 171). It is long in

कीयी तब चित चिहीं दिस ॥

"He then *made* reflection on all sides."—xx. 20.

कीयी चक्कन की साज ॥

"He *made* preparation for going."—xx. 28.

Apocopated, as दीय and कीय in

गढ पतिक गढ भार दीय ॥

पूरव दिस तन गमन कीय ॥

"He *entrusted* the fort to the castellan,
Made a going to the eastern country."—xx. 29.

कीये सब बोसि बंब बज्जिय ॥

"*Took* all shouting and playing on drums."—ib.

A form with *a* occurs for *le* and *de* only, as लयी विप्र गुरु बोस ॥ "Took Brahmins and gurus, saying" (ib. 20), and दीरु कन्या वचन वर ॥ "When the maiden *gave* her troth to the bridegroom" (ib. 22).

Commonest by far is the second form with either long or short vowel, in the latter case generally with doubling of the following consonant, and very frequently with the last vowel apocopated. Of these types that with the double consonant is nearest to the Prakrit, and thus presumably the oldest, the rejection of one consonant and lengthening of the preceding vowel is a later feature. In Chand, however, there is no distinction between the two; so that one rhymes with the other, as in

नैर महल प्रिथिराज सखी सवका रम दिसव ॥

कुसम पटा सिर पाग जाम कंदूप रस कीनव ॥

"In his private apartments Prithiraj dallied with his wives and attendants,

In saffron robes and turbaned head he made the sport of love."

—xxi. 22.

So also **छूटि धरतो निधि सिन्नव** "having plundered the land, he has taken treasure" (xxi. 89). In this passage the preceding line ends with **किन्नव**. (In Hindi *av* = *au*, so *kinnav* is to be read *kinnav*, etc.)

विहसित वरं समन सिन्नी नरिंद ।

"Smiling the king accepted the espousal."—xx. 23.

सहस्र छटु सिव उपर सीनी ।

तीन उपास गेम तब सीनी ।

"He poured (gave) a thousand jars over Siva,
Then he took a vow to fast three (days)."—i. 189.

See also the quotation at p. 268 of Vol. II.

Instances of the apocopated form occur chiefly at the end of a line ; as

दस कोस जाय मुझाम कीन ।

विष गांम नगर पुर छूट सीन ।

"Having gone ten *kos* he made a halt,
Villages and towns between he plundered."—i. 208.

परिमाळ कुक्ष पर ऊक्म दीन ।

"Parimal gave the order for fighting."—xxi. 5.

The third form is more frequently found with *de*, to which it least of all belongs, and has an additional termination *iya* sometimes attached to it, as

दान माग चन दिजिय

"He gave gifts and honours abundant."—i. 342.

In this passage it rhymes with **लजिय**, which ought perhaps to be read **लिजिय** "having taken."

There is an instance of the natural change into the palatal in

सगरी नाव जाय बंध लिजिय ।

आल्हा उदल उतरन न दिजिय ।

"Carts and boats he went and stopped ;
Âlhâ and Udâl he suffered not to alight."—xxi. 86.

for **किन्ही** and **दिन्ही** respectively. This latter occurs frequently, in a slightly altered shape—

वर दीन्ही हुंठा गरिद ।

“Dhundhâ gave a blessing to the king.”—i. 305.

प्रिथिराज ताहि दो देस दिन् ।

“Prithirâj gave him two provinces.”—ib. 307.

All three types may be found repeatedly throughout the poem. In later times, as in Tulsi Das and in Braj poetry generally, these verbs take the forms **कीन्ही**, **बोन्ही**, and **दीन्ही**, and the last syllable is occasionally apocopated as in Chand. Thus Tulsi Das—

एहि विधि दाह चिया सब कीन्ही ।

विधिवत न्हाइ तिखांनुखि दीन्ही ।

“In this way he performed all the ceremony of cremation,
Having duly bathed, he presented the offering of sesamum,”

—Ay-k. 894.

मोहि उपदेस दीन्ह गुर जीका ।

“The *guru* hath given me good advice.”—ib. 928.

तौ कत कीन्ह सन कटकार ।

“Then why has he taken an army with him?”—ib. 982.

The above examples may suffice for these special types, which have no analogy with other preterites in H. Oriya and Bengali have few such forms, for O. **मखा** and **बखा** are merely contractions of **मरिखा** and **वरिखा**, from **मर** “die,” and **कर** “do,” respectively. From **जा** “go,” O. **गखा**, B. **जेख**, is about the only real old Tadbhava in those two languages.

§ 49. The participial tenses formed from the past participle are analogous to those from the present. In ordinary Hindi the participle itself is used as a past tense, without any relic of the substantive verb; it will have been noticed that in all the passages quoted in the last section, the participle must be translated as a preterite, and this is the case in the modern language,

both for active and neuter verbs, as *bold* "he said," *kiyā* "he did." In the mediæval poets, however, and to this day in the rustic dialects of Oudh and the eastern Hindi area, there exists a preterite with terminations retaining traces of the incorporation of the old substantive verb. Before these terminations the long *ā* and *ī* of the p.p. masculine and feminine are shortened, and the vowel of the masculine is often replaced by *e*. Thus we have (*mār* "strike")—

SING. 1.	2.	3.	PL. 1.	2.	3.
m. मारउ	मारउ	मारउ	मारेन्हि	मारेऊ	मारेन्हि
f. मारिउ	मारिउ	मारिउ	मारिन्हि	मारिऊ	मारिन्हि

Also in *m. मारउ*, etc. In the sing. 2, 3, the syllable *सि* is often added, as *मारेसि*, and varied into *हि*, as *मारेहि* *m.*, *मारिसि*, *मारिहि* *f.* Thus चलेउ हरषि हिय धरि रघुनाथा "he went rejoicing, holding in his heart Raghunātha" (Tulsi Das, Ram. Sund-k. 4), देखेउ नयन राम बर दूता "I have seen with my eyes the messenger of Ram" (*ib.* 12). Tulsi does not observe the gender very closely, if at all,—पुनि परीहरेउ सुखाने उ पर्षा ॥ "Again she gave up even dry leaves" (Bal-k. 155), पूछेसि लोगन काह उछाह ॥ "She asked the people, why is this rejoicing?" (Ay-k. 87). But the feminine is kept in प्रियवादिनि सिष दीन्हिउ तोहि ॥ "The flatteress has given instruction to (has prompted) thee" (Ay-k. 101). The type ending in *सि*, though used for both 2 and 3 sing., more strictly belongs, I think, to 2 sing. from Skr. *asi*; but in this tense the traces of the substantive verb are so much abraded that it is difficult to speak with certainty about them. The following handful of instances, taken at hazard from one page of the Sundara-kāṇḍa of Tulsi's work, will show the various senses in which this affix is used: खाएसि फल बह बिटप उपारे "He eats the fruit, and tears up the bushes" (S-k. 40), कहु मारेसि कहु मदेसि कहुकु मिखायेसि धुरी ॥ "Some he slew, some he trampled under foot, some he caused to mix with the dust," कह बंशेश कवन ते

कीसा । केहि के बल घालेसि वन खीसा । कीधी अवण सुनेसि नहि मोहि । . . . मारेसि निश्चर केहि खयरधा । "Saith the lord of Lanka, who art thou, and what? By whose strength *hast thou* torn to pieces the forest, *hast thou* never heard of my fame, . . . for what fault *hast thou* killed the demons?" (*ib.*) Panjabi throws no light on the subject, as it does not use this form, but employs the participle simply as a tense, as *māi, tū, uh mārīā*, "I, thou, he, smote." Indeed, to such an extent in H. and P. has this custom of using the bare participle as a preterite tense prevailed, that it cannot now be used in any other sense, and if we wish to say "smitten," we must not use H. *mārā* or P. *mārīā* alone, but must add the participle of the modern substantive verb, and say H. *mārā hūā*, P. *mārīā hoīā*. The only trace in P. of the old substantive verb is to be found in a dialectic form which I have often heard, though it does not seem to be used in writing, as कीतोस "he did," which is probably to be referred to S. कृतोऽस्मि. The grammarians, however, suppose that *ktos* is in some way a metathesis of *us ne ktta*, so that *kitā + us = ktos*. The instrumental, however, of *uh* "he," is not *us ne*, but *un*; *us ne* is Hindi, and would hardly have been resorted to in the formation of a pure dialectic type like this. Moreover, in the 1 plural we have such expressions as खादेसा, which is evidently *khānde + 'sā*, for *asā = asmdh*.

Different from modern, but strikingly similar to mediæval, Hindi in this respect is Sindhi, which does not employ the participle singly as a preterite, but, except in the 3 sing. and pl., has relics of the substantive verb incorporated with it, thus (*hal* "go")—

SING. 1.	2.	3.	PL. 1.	2.	3.
अ. हलिउसि	हलिअं	हलिओ	हलिआसीं	हलिअउ	हलिआ
इ. हलिअसि	हलिअं	हसी	हलिअंसीं	हलिअं	हलिअं

By comparing these terminations with those of the S. future,

which is based upon the present participle (§ 41), it will be seen that they are absolutely identical, thus :

halandu -si	corresponds to	haliu -si.
halandia -si	„	halia -si.
halandâ -sî	„	haliâ -sî.
halandiû -sî	„	haliû -sî.
etc.		etc.

and the terminations may, in the case of the preterite, therefore, as well as in that of the future, be referred to the old Skr. verb *as* in various degrees of decay.

Marathi exhibits the same analogy between the present and the preterite; to its p.p. in *जा m.*, *जी f.*, *जे n.*, etc., it adds the same terminations as to the present p. in *ता m.*, *ती f.*, *ते n.*, etc. Thus

Sing. 1.	सुटलो <i>m.</i> ,	सुटली <i>f.</i> ,	सुटले <i>n.</i>
2.	सुटलास <i>m.</i> ,	•लीस <i>f.</i> ,	•लेस <i>n.</i>
3.	सुटला <i>m.</i> ,	•ली <i>f.</i> ,	•ले <i>n.</i>
Pl. 1.	सुटलो <i>m. f. n.</i>		
2.	सुटली <i>id.</i>		
3.	सुटले <i>m.</i>	•ला <i>f.</i>	•ली <i>n.</i>

The forms exactly agree with those of the present, as will be seen by turning to § 42. There is no conditional as in the present. When it desires to use this form in an adjectival sense, *M.*, having apparently forgotten its originally participial nature, adds another एसा, thus we get मेलेले जनावर “a dead animal,” केलेला पुरुष “a made (*i.e.* experienced) man.” The fact so well established for *S.* and *M.* may help us to understand, if we cannot fully explain, the preterites of *O.* and *B.*, which are formed in the same way. From a p.p. देखि, *O.* constructs a preterite, thus—

Sing. 1.	देखि	2. देखि	3. देखि,
Pl. 1.	देखि	2. देखि	3. देखि,

where the terminations correspond exactly with those of the conditional, which is similarly formed from the present participle.

Bengali does the same (*pace* the Pandits), as—

Sing. 1. देखिनु	2. देखिनि	3. देखिब.
Pl. 1. देखिबाम	2. देखिबा	3. देखिबेन.

Here the 3 sing. has also देखिबे with a final ब, as in the imperative and future, concerning which see § 53. The 1 sing. in *nu* is frequently heard in speaking, and is very common in the old poets, as चपक्य पेखनु रामा “*I saw* the fair one looking woe-begone” (Bidyapati, vii. 1), where some read पेखिनु.

In Gujarati the participle is used alone as a preterite in both forms, that in *yo* and that in *elo*, but more frequently a modern substantive verb is added for greater clearness. This language has no traces of the old incorporated Sanskrit *as*.

§ 50. In the past tenses of all but B. and O. the *prayogas* or constructions mentioned in Vol. II. p. 264, are employed. In most of the languages, indeed, their use is restricted to the past tenses. The direct or *kartā prayoga* is used with neuter verbs, and requires the subject to be in the nominative case, while the participle, which does duty for a preterite, changes with the gender of the speaker. Thus

H. वह बोला “he spoke,”	वे बोले “those men spoke.”
वह बोली “she spoke,”	वे बोलीं “those women spoke.”

So, also, in P. S. and G. In M. the principle is the same, though there is more variety of forms :

तो म्हटला “he said,”	ते म्हटले “illi dixerunt.”
ती म्हटली “she said,”	त्या म्हटला “illæ dixerunt.”
ते म्हटले “it said,”	तीं म्हटलीं “illa dixerunt.”

And so through all the persons except 1 and 2 plural, where no

distinction of gender is necessary, as the speaker is known. In the active verb, however, the *karma* or objective construction is used, where the subject is put in the instrumental, the verb agreeing in number and gender with the object. Thus, H. मैं ने तुम से बड़े बड़ोर वचन कहे हैं "I have spoken very harsh words to you" (Sak. 33). Here the subject *mai ne* is in the instrumental, the verb *kahe hai* is masc. plural, to agree with the object *vachan*. देव ने वैसा ही जोन निजा दिया (ib. 39) "Destiny has joined just such a joining" (has brought about such a marriage).

So also in M. the p.p. is declined for all three genders in both numbers so as to agree with the object, as खाने पोथी वाचिली "he read the book," where *vachilī* is fem. sing., to agree with *pothī*. In M. and S. many verbs are both active and neuter, in which case the preterite has a double construction, direct or *kartā* when the verb is used as a neuter, objective or *karma* when it is used as an active. So also in G. The distinction appertains to syntax, and not to form, and need not be more than mentioned here.

There is also a third or impersonal construction technically known as *bhāva*, in which the object is not expressed, and the verb, therefore, remains always in the neuter. In M., however, this construction is used even when the object is expressed, as खाने खासा मारिले "he beat him," literally "by him to him beaten."

§ 51. The participle of the future passive, which in Sanskrit ends in तव्य, plays an important part in the modern verb in some languages. It does not, like the two previously noticed participles, form modern participles, but rather various kinds of verbal nouns, such as in Latin grammar we are familiar with under the names of gerunds and supines, also the infinitive. The Latin gerund itself is, however, closely allied to the participle of the future passive, for *amandi*, *amando*, *amandum*, are

respectively the genitive, dative, and accusative of *amandus*. There is, therefore, a participial nature inherent in these forms which justifies their inclusion in the present chapter. The Skr. *tarya* becomes in Pr. *dava*, and with elision of the *d*, *ava*. Thus Skr. बोधितव्य, Pr. बोधिदव, बोधिचव. So also Pr. करिदव, करिचव, which must be referred to a Sanskrit form करितव्य rather than to the classical form कर्तव्य, for Prakrit, as mentioned before, generally takes no heed of Sanskrit subtleties about inserting or omitting the intermediate इ, but treats all verbs alike, as if that letter were inserted, and it naturally gives the type to its modern descendants in all cases.

The treatment of the form so inherited from the Prakrit differs in the various languages, both in form and meaning.

Sindhi uses it as a present passive participle ending in *ibo*, Pr. करिचवो, losing the *a* and the first *v* of the suffix, becomes करिवो, meaning "being done." The transition from the original sense of "that which is to be (or must be) done," into "that which is being done," is simple and natural. Examples are—

मुसाटवु "to choke,"

मुसाटिवो "being choked."

डोहवु "to cheat,"

डोहिवो "being cheated."

झुलवु "to seize."

झुलिवो "being seized."¹

Gujarati differs from Sindhi in rejecting the इ and retaining the च, thus making करवो "being done," as छोडवो *m.*, बी *f.*, चुं *n.*, etc., "being loosed;" लाववो, however, means "bringing," where the sense has become active. The neuter of this form does duty as an infinitive, as जवुं "to go," of which more hereafter.

In Marathi the vowel preceding the *व* is lengthened, and one *v* rejected, giving a form करविं, which is the same for active and neuter verbs. The meaning, to judge by the

¹ Trumpp, p. 54.

examples quoted, has also changed, for although properly the same as in the older languages, "that which has to be done," it is used in constructions where it implies "the doing" of a thing only. It takes all three genders, and is commonly used also in the genitive and dative cases **करावयाचें** and **करावयास**, or **कराव्यास**. Thus **ते मी करावयास सिद्ध आहे** "I am ready to do that" (i.e. "to the doing of"), **आपणासीं काही बोलावयाचें आहे** "I have something to say to you," i.e. "with you something of that which must be said I am." Thus it approximates somewhat to the infinitive of G., as in the following passage :

न करावा संग । वाटे दुरावार्थे वन ।

सेवावा एकांत । वाटे न बोलावी मात ।

जन धन तन । वाटे सेवार्थे वमन ।

"It is proper not to associate, to be separated from the world;
It is proper to preserve solitude, not to speak at all;
People, wealth, self it is proper to consider as vomit."

—Tukaram. Abh. 1835.

Here *vāṭe* (Skr. वर्तते) means "it seems," i.e. "it seems proper," like Latin *deceat*, *oportet*, *licet*, used impersonally, and the participle agrees with the object. Thus *sanga* and *ekānta* being masc., the participles are masc. *karāvā* and *sevāvā*; *māt* (Skr. माता) being fem., *bolāvt* is fem. also; *jag*, *vaman* neut., hence *durāvāven*, *lekhāven* neut. The original meaning of a passive participle may be exhibited by supposing the sentence to be "society is not to be made . . . this seems proper," which is easily inverted into the rendering given above.

When used in the genitive or dative case, the **व** sometimes drops out, and they say, for instance, **आम्हास देशांतरी जायाचें पडेल** "We shall have to go to another country," for **जाव्या**, literally "to us in another country of going it will fall." Latin would here use the corresponding passive participle, *Nobis eundum erit*, or Skr. *gantaṭyam asti*.

Panjabi has apparently no trace left of this participle, nor

has classical Hindi, but in rustic Hindi, especially in the eastern parts of its area, as well as in Bengali and Oriya, this participle exists. In Bhojpuri it ends in **वे** or **बे**, without any junction-vowel, and means the doing of anything, as **सुनवे न किलन** *sunbe na kailan*, "they did not make a hearing," i.e. "they would not listen," **मानवे न करिहैं** *mānve na karihāi*, "they will not make an obeying," i.e. "they will not obey."¹ It is more emphatic than a simple preterite or future, and implies that the persons referred to obstinately refused to hear or obey.

In B. and O. it is a simple infinitive, but as a noun is declined in all cases, thus B. O. **देखिवा** "to see," genitive **देखिवार** "of seeing," etc. As a noun, it also implies the act of doing anything, as O. **भख गीत गुणिया दोष चढे गारवा त पाप** "the hearing of, or listening to, obscene songs, is a fault, the singing (of them) is a crime" (see § 74).

§ 52. The tenses formed from this participle come next to be considered. In Sindhi the old substantive verb is incorporated, just as in the tenses derived from the present and past participles, but it is used to form a future passive from active verbs only, as (*chhad* "abandon"), "I shall be abandoned," etc.

Sing. m. 1.	छड़िबुसि	2. छड़िबें	3. छड़िबो
f. 1.	छड़िविचसि	2. छड़िविचं	3. छड़िवी
Pl. m. 1.	छड़िवासीं	2. छड़िवउ	3. छड़िवा
f. 1.	छड़िविजसीं	2. छड़िविजं	3. छड़िविजं

Here the terminations are precisely identical in every respect with those of the active future and preterite, exhibited in the preceding sections.

In Gujarati this participle used alone, and inflected for

¹ Kellogg, Grammar, p. 231.

gender, constitutes what the grammar-writers are pleased to call the second present of the second potential mood. It is, however, really a construction of the objective, or *karma*, kind, in which the verb agrees with its object, and the subject or agent is in the instrumental or (as usual in G. in this construction) in the dative; thus they say मारे or में छोडवो "I ought to release," i.e. "by me it is to be released," तोरे or ते वीश्वास करवो "you ought to have confidence," i.e. "by thee trust is to be made," Skr. स्वया विद्वासः कर्तव्यः.

The genitive case also, oddly enough, forms a tense of its own, also with no trace of the old substantive verb, as छोडवानो *m.*, जी *f.*, जु *n.* The meaning seems hardly, if at all, distinguishable from that of the nominative, and the construction is objective, as in that tense; thus जे काम जमारे करवानु "the work which we ought to do." I am not altogether satisfied, however, with the explanation of this tense as the genitive of the above participle, and would suggest that it may possibly be derived from the *Âtmane. pres. part.* in *māna*, like *bhava-māna*. It is possible, I think, that though the *Âtmanepada* has dropped out of use at an early epoch, yet that this participle, not being specially recognized as belonging to that phase of the verb, may, in some dialects, have held its own. From the want of documents of the intermediate period, however, the question is one which must remain, for the present at least, obscure.

Marathi combines the terminations used by it in the indicative present and past, with this participle also, but, from a memory of its origin, employs the tense so formed somewhat in the same way as G., namely, as indicating that a thing ought to be or should be done. From this strict and primary sense other subsidiary meanings branch out, as might be expected. The neuter verb uses the direct or *kartā* construction, also the *bhāva* or impersonal; the active uses the *karma* and *bhāva*. As it is only in the direct construction that the verb is conjugated

for person, it is only in the neuter verb that the verbal terminations occur. Thus (*sut* "escape")—

Sing. m. 1.	सुतावा	2. °वास	3. °वा	Pl. 1. °वे	2. °वेत	3. °वे
f.	सुटावी	°वीस	°वी	°व्या	°व्यात	°व्या
n.	सुटावे	°वेस	°वे	°वीं	°वीत	°वीं

The 2 plural here differs from the other tenses in preserving a separate form for all three genders, in which the final *t* recalls the termination of the 2 plural of the Sanskrit optative.

In the active verb with the *karma* construction, the participle is declined for all three genders of both numbers, but in the nominative case only, and the agent is in the instrumental, thus *व्यां, तू* or *त्वाने सोडावा -वी -वे*, etc., "I, thou, he, should loose." In both neuter and active, when the *bhāva* construction is used, the verb stands in the neuter singular with all persons, as *सुटावे* or *सोडावे*.

Stevenson (p. 101) distinguishes no less than fourteen different senses of this tense, but the distinctions seem somewhat too finely drawn, and belong rather to the department of conventional usage than to that which deals with the organism and structure of the language.

With a short *a* preceding the characteristic *च्*, which is all that remains of the participial ending, *M.* forms a whole potential mood, which may even be looked upon as a separate phase of the verb. Thus (*sod* "loose")—

Aorist (Past habitual) *मत्ता सोडवे* "I used to be able to loose" (rare),

Present „ *सोडवते* "I can loose,"

Preterite „ *सोडवसे* "I could loose" (rare),

Future „ *सोडवेस* "I shall be able to loose,"

Imperfect „ *सोडवत होते* "I could have loosed,"

Pluperfect „ *सोडवसे हति* "I had been able to have loosed,"

and so on, through all the range of compound tenses. The construction is the Bhâva or impersonal throughout, showing that the form originates from the participle, and is to be literally rendered "by me to be loosed it is, or was," which accounts for the neuter form being used.

§ 53. It is to this place that I would now refer the *ba* type of the future as used in B. and O., and in the Bhojpuri dialect of Hindi. It has been usual to compare these tenses with the Latin future in *bo*, as *amabo*, and the comparison is tempting, but, as I now think, delusive. It rests upon the supposition that the *b* of the termination represents the substantive verb *bhû*; but to this there are the seemingly fatal objections that *bhû*, in its modified form of *bhava*, had from very early times become *ho*, losing its labial element altogether, and that the present tense *bharâmi*, etc., though much changed and worn away in modern times, always retains its characteristic vowel *o*, sometimes shortened to *u* or resolved into *ua*. It is only when an *i* follows the *o*, that the combination *oi* is at times shortened to *e*, as in O. *hebd*=hoibâ.

Judging by the analogy of the cognate languages, it seems that we ought now to see in the B. and O. future the Skr. participle in *tavya*, in combination with the present tense of *√as*. The forms are (*dekh*, "see")—

B.	Sing.	1. देखिब	2. देखिबि	3. देखिबे •वेव्
O.	„	1. देखिबि	2. देखिबु	3. देखिब
Bhojpuri.	„	1. देखव्	2. देखव	3. देखी
B.	Pl.	1. देखिब	2. देखिबा •वे	3. देखिबेन
O.	„	1. देखिबु •बा	2. देखिब	3. देखिबे
Bhojpuri.	„	1. देखव्	2. देखव	3. देखिही

The 3 sing. and 3 pl. of Bhojpuri may be excluded from this

group, as they belong to the *sa* or *ha* type of the future (§ 35). The dialect of Riwā has some forms of the *ba* type, as 2 sing. मारिबेस, 1 pl. मारिब, मारब, and मारिबै, 2 pl. मारिबा. The dialect of Oudh (Avadhī) has 1 sing. मारबू, 2 मारबेस, मारबे, 1 pl. मारब, 2 मारबो, and in the old Purbi dialect मारब *mārab* is used for all three persons of both numbers.

There is thus apparent a general tendency to the use of the *ba* type of future throughout the eastern area of the Aryan territory in India, and it will be seen by comparing either B. or O. terminations of the future with those of the tenses formed by those languages from the present and past participles respectively, that they are almost, if not quite identical. Thus O.—

	PRESENT.	PAST.	FUTURE.
Sing. 1.	dekhañt -i	dekhil -i	dekhīb -i
2.	dekhañt -u	dekhil -u	dekhīb -u
3.	dekhañt -ā	dekhil -ā	dekhīb -ā
Pl. 1.	dekhañt -ū	dekhil -ū	dekhīb -ū
2.	dekhañt -a	dekhil -a	dekhīb -a
3.	dekhañt -e	dekhil -e	dekhīb -e

As the analogy of the other languages compels us to see in these terminations abraded fragments of the present tense of *as*, when combined with the present and past participles, the same process of reasoning leads us to see the same element in combination with the future participle, and the 2 sing. of the Riwā and Avadhī dialects further confirms this view by having preserved, like Marathi, the characteristic *s* of the Skr. 2 sing. *asi*. There is the same agreement of the final vowel in these three tenses of the B. verb, though it is not so accurately preserved as in the more archaic Oriya. Thus B. *dekhīb-a* does not correspond with *dekhīt-ām*, and *dekhīl-ām*. So, also, B. *dekhīt-is* differs from *dekhīl-i* and *dekhīb-i*. There is, however, sufficient general similarity, and the differences consist

mostly in this, that one tense has preserved a more archaic form than the other, thus *dekhītām* preserves Skr. *asmi*, Pr. *amhi*, better than *dekhība*, *dekhītis* preserves the *s* of *asi*, while *dekhīli* and *dekhībī* have rejected it. Thus, while the abrasion of the substantive verb has been carried to so great a pitch in these two languages as almost to obliterate all traces of it, yet, from the general analogy of cognate forms, there is little doubt that we have in the *ba* future the Skr. participle in *tavya*. The final *k* in the 3 sing. of B. is a phenomenon for which I have in vain sought an explanation; the most probable one is, I think, that which considers it merely as a *tag*, or meaningless addition, but why a *tag* should have been added to this person merely, and not to others also, remains to be explained.

§ 54. The two remaining types of the future may appropriately be introduced here. They are certainly participial tenses, though not participial in the same sense or on the same plan as the other tenses discussed in this chapter; they are, in fact, exactly the reverse. Whereas, in the other participial tenses, it is the modern stem which is the participle, and the ancient verbal additions are a present tense, in the two types of future, which we shall now examine, the modern stem is a present tense, and the ancient verbal addition is a participle.

The first of the two is the *ga* type. This consists in adding H. sing. *गा m.*, *गी f.*, pl. *गे m.*, *गी f.*, to the aorist, and the same in P. except the pl. *f.*, which is *गीचां*. In the pl. *f.* H. also ordinarily drops the *anuswāra*. This type is only found in H. and P. The tense runs thus (*sun* "hear"), "I will hear," etc.

H. Sing.	1. सुनूंगा	2. सुनेगा	3. सुनेगा
„ Pl.	1. सुनेगे	2. सुनोगे	3. सुनेगे
P. Sing.	1. सुणांगा	2. सुखेगा	3. सुखेगा
„ Pl.	1. सुणानि	2. सुखोनि	3. सुखनने

If the reader will compare this example with that of the aorist in § 33, it will be at once apparent that this tense is formed by adding the syllables *gá*, *gí*, etc., to that tense. Among the Mahomedans of Delhi and other large cities, this form is used even as a present, and one frequently hears such a word as *haigá*, for *hai* "it is." There can be little doubt that this *gá* is the Skr. p.p. गत, Pr. गदो, गयो, गयो. In H., as mentioned in § 48, the p.p. of *jāná* "to go," is *gayá m.*, and this in the mediæval poets is often shortened to *gá*. The *f.* is गै *gai*, which easily becomes गी, so also pl. *m.* गए becomes गे. The meaning of the tense is thus, "I have gone (that) I may do," a construction which recalls our English idiom "I am going to do," and French "je vais faire." The participial nature of the affix is shown by its being inflected for gender and number in concord with the agent.

This type seems to be of late origin. It is not much, if at all, known or used by the early writers, who, except when they use the future of the *ba* type, generally express a future sense by the aorist only. As this method grew by degrees to be felt insufficient, the participle was added to give greater distinctness.

§ 55. The second type is that which has *l* for its characteristic. Among the classical dialects Marathi only employs this form, and there has been much speculation about the Marathi future by those who only looked to the language itself. It had, however, long been known that a future with this type existed in the Marwári dialect, belonging to the Hindi area, and spoken over a large extent of country in Western Rajputana. The able researches of Kellogg have recently placed us in possession of two more instances of a future of this type spoken in Nepal and by the mountaineers of Garhwál, and Kumaon in the Himalayas, who are by origin Rajputs from the

plains. Thus, the Marathi future now no longer stands alone, and we are in a position to compare the whole group of futures of the *la* type (*paṛ* "fall," *mār* "strike," *ho* "be," *suṭ*, *soḍ*).

SINGULAR.

Marwāri.	1. पड़खो	2. पड़ेखो	3. पड़ेखो
Gaṛhwāli.	1. मारखो	2. मारिखो	3. मारखो
Kumaoni.	1. भाइखो	2. मारेखो	3. मारखो
Nepali.	1. हँखा	2. होखास	3. होखा
Marāṭhi.	{ neuter. 1. सुटेन active. 1. सोडीन	2. सुटसीख	3. सुटेख
		2. सोडिसीख	3. सोडीख

PLURAL.

Marwāri.	1. पडांखा	2. पडोखा	3. पड़ेखा
Gaṛhwāli.	1. मारखा	2. मरिखा	3. मारखा
Kumaoni.	1. भाइखा	2. मारखा	3. मारखा
Nepali.	1. हींखा	2. होखा	3. उगन
Marāṭhi.	{ neuter. 1. सुटूं active. 1. सोडूं	2. सुटाख	3. सुटतीख
		2. सोडाख	3. सोडितीख

In these dialects the aorist has had added to it a form खो sing. and खा pl., which does not appear to be inflected for gender, but has only sing. and pl. masc. So far as it goes, however, it directly corresponds to H. and P. *gā*, *ge*, etc., and like them points to a participial origin. In Marathi the inflectional terminations have been dropped, and in some cases even the *la* itself. The 1 sing. of the neuter aorist is सुटे, and adding ख to this, we get सुटेख, which, being difficult to pronounce, has glided into सुटेन. In the 1 pl., however, the ख has simply been rejected, so that it is the same as the aorist. In the 2 sing. the aorist has सुटस, but, as has already been shown, this is a contraction from सुटसि, and सुटसि + ख =

सुटसीञ्, from the Marathi habit of lengthening the vowel of a final syllable. In the 2 pl. aorist सुटा, the ञ् has neither been fused with the anuswâra into ञ, as in the 1 sing., nor has it altogether dropped out, as in the 1 pl.; but there is no trace of the anuswâra; the reason of this is that the anuswâra in this person is not organic; the older language has simply *d*, as सुटा, and it is to this that the ञ् has been added, and not to the modern form. The third person singular and plural is still simpler; aor. सुटे + ञ् = सुटेञ्, and (archaic) सुटती + ञ् = सुटतीञ्. The same process is followed by the active verb exactly.

I look upon this ञ् as the shortened form of a sing. जो *m.*, जी *f.*, pl. जा *m.*, जी *f.*, of which the feminine is apparently not in use, and I derive it from Skr. √जन्, p.p.p. जप्, Pr. जग्गो, of which the *gg* has been reduced to *g* according to ordinary practice, and the single *g* has then dropped out, leaving जप्पो, shortened into जो. This derivation is confirmed by the fact that in all the languages this verb is used in the sense of beginning to do any thing, as in H. कर्ने जगा, "he began to do." In M. especially it is used in a very wide range of applications, and सुटेञ् appropriately means "he begins (that) he may do," in other words "he is about to do," "he will do."

§ 56. I give here, for convenience of comparison, a tabular view

I.—PRESENT PAR-

Sanskrit पचन् *m.*, पचन्ती *f.*, पचत् *n.*

	HINDI.	PANJABI.	SINDHI.	
Participle.	देखता °ती	1. चांदा °दी °दे °दीयां	<i>Neuter.</i> हचंदो °दी	<i>Active.</i> भरींदो °दी
(a) <i>declinable.</i>	°ते °तीं	2. मारदा °दी, etc.	°दा °दिछं	°दा °दिछं
(b) <i>indeclinable.</i>	देखत देखत	"	"	"
Present (Future, etc.) Tense.	S. 1.	मारदा °दी	हचंदुसि °दिचसि	भरींदुसि, etc.
	2.		हचंदं °दिचं	भरींदं °दिचं
	3.		हचंदो °दी	भरींदो °दी
	Pl. 1.	मारदे °दीयां	हचंदासीं °बूसीं	भरींदासीं, etc.
	2.		हचंदच °बूं	भरींदच °बूं
	3.		हचंदा °बूं	भरींदा °बूं

¹ On account of the multiplicity of forms in Marathi, the masculine

of the participles and the participial tenses derived from them.

TICIPLE ACTIVE.

Prakrit षत्तो *m.*, ०ती *f.*, ०तं *n.*

GUJARATI.	MARATHI.		ORIYA.	BANGALI.
	<i>Neuter.</i>	<i>Active.</i>		
खोजतो ०ती ०तुं	सुटता ०ती ०तें	खोजिता ०ती ०तें		
०ता ०ती ०तां	०ते ०त्वा ०तीं	०ते ०त्वा ०तीं	”	”
खोजतां ०ते	सुटत ०तां ०तांना	खोजीत ०तां ०तांना	देखु ०खु	देखिते
	सुटतो ^१	खोजितो	देखति	देखिताम
खोजतो ०ती ०तुं	सुटतोस सुटतास	खोजितोस खोजितास	देखंतु	देखितिस
	सुटतो सुटता	खोजितो खोजिता	देखता	देखित
	सुटतो	खोजितो	देखंतु	देखिताम
खोजता ०ती ०तां	सुटतां	खोजितां	देखत	देखिता
	सुटतात सुटते	खोजितात खोजिते	देखते	देखितेन

By of the indicative and conditional are given in this table.

II.—PAST PARTICIPLE PASSIVE.

Sanskrit कृतम् *m.*, कृता *f.*, कृतं *n.* Prakrit कऱिओ *m.*, कऱी *f.*, कऱिअं *n.*

	HINDI.	PANJABI.	SINDHI.	GUJARATI.	MARATHI.	ORIYA.	BANGALI.
Participle.	मारा ०री ०रे ०रीं	मारिआ ०री ०रे ०रीआ	हखो ०सी ०आ ०खूं	होखो ०ही ०खूं ०द्या ०ही ०द्या and होखेको, etc.	सुटका ०सी ०खे ०खे ०आ ०सी	देखिब देखिब	देखिब
S. 1.			हखिउसि ०असि	होखो ०ही ०खूं	सुटकों ०खे ०कों	देखिबि	देखिनु
2.	मारा ०री	मारिआ ०रे	हखिए ०अअ	होखेको ०सी ०खूं	सुटकास ०सीस ०खेस	देखिसु	देखिबि
3.			हखो ०रे		सुटका ०सी ०खे	देखिबा	देखिब
Pt. 1.			हखिआसी, etc.	होखा ०ही ०द्या	सुटकों	देखिनु	देखिबाम
2.	मारे ०री	मारे ०रेआ	हखिअउ ०यूं	होखेको ०सी ०कों	सुटकां	देखिब	देखिबा
3.			हखिआ ०यूं		सुटके ०आ ०की	देखिबे	देखिबेन

Past Tense.

III.—FUTURE PARTICIPLE PASSIVE.

Sanskrit बोधितव्यस् *m.*, व्या *f.*, व्या *n.* Prakrit बोधिद्व, बोधिद्व.

	HINDI.	SINDEH.	GUJARATI.	MARATHI.	ORIYA.	BANGALI.
Participle (Infinitive, etc.).	सुनवे मानवे	खडुवो ^० बो ०वा ०खू	खोडवो ^० बी ०हुं ०वा ०बी ०वा	सुटावा ^० बी ०वें ०वे ०व्या ०वों	देखिवा	देखिवा
S. 1.	देखव् ¹	खडिबुसि ¹		सुटावा ¹	देखिनि	देखिब
2.	देखव	खडिवें		सुटावास	देखिनु	देखिबि
3.	deest	खडिवो	खोडवो, etc.	सुटावा	देखिब	देखिने ०बक्
Pl. 1.	देखव्	खडिवासी	खोडवावो, etc.	सुटावे	देखिनु ०वा	देखिब ०वे
2.	देखव	खडिबउ		सुटवे त	देखिब	देखिवा ०वे
3.	deest	खडिवा		सुटावे	देखिने	देखिबेब

¹ See other dialectic forms in § 53.

² Only the masculine is given from want of space.

§ 57. The only participial tenses in the Gipsy verb are those formed from the past participle. This participle is sometimes regularly formed from the modern verbal root, and sometimes, as in the other languages, is an early Tadbhava, perpetuating the type of the Prakrit participle.

There are, as in the other languages, three types of this participle ending in (1) *to* or *do*, (2) *lo*, (3) *no*. Examples of the first type are—

<i>andva</i> "to carry,"	ando,	Skr. ānī,	p.p.p. ānīta,	S. āndo.
<i>jivāva</i> "to live,"	jivdo,	„ jīv,	„ jīvita.	
<i>kerāva</i> "to do,"	kerdo,	„ kṛi,	„ kṛita,	Pers. karda.
<i>nashāva</i> "to depart,"	nashto,	„ naç,	„ nashta.	
<i>chināva</i> "to cut,"	chindo,	„ chhid,	„ chhinna.	

Of the second type—

<i>avāva</i> "to come,"	alo,	„ āyā,	„ āyāta,	M. ālā, B. O. āila.
<i>jāva</i> "to go,"	gelo,	„ yā,	„ yāta,	M. gelā, B. gela, O. galā.
<i>dikāva</i> "to see,"	diklo,			B. dekhilā, O. dekhilā.

Of the third type—

<i>dāva</i> "to give,"	dino,	„ dā,	„ datta,	Pr. diṇṇo, O.-H. dinnā, dīnā
<i>lāva</i> "to take,"	lino,	„ labh,	„ labdha,	O.-H. linnā, līnā.
<i>rovāva</i> "to weep,"	rovno,	„ rud,	„ rudita,	Pr. ruṇṇo, S. runo.
<i>uryāva</i> "to fly,"	uryano,	„ uḍḍī,	„ uḍḍīna,	S. uḍḍāno.

The Aorist is formed by adding the terminations of the old substantive verb, thus from *līno* "taken"—

Sing.	1. linom,	2. linān,	3. linās,
PL	1. linān,	2. linān,	3. linās "I took," etc.

So from *kerdo* "done," comes

Sing. 1. *kerdom*, 2. *kerdân*, 3. *kerdâs*,

Pl. 1. *kerdâm*, 2. *kerdân*, 3. *kerdâs* "I did," etc.

And from *muklo* "abandoned" (Skr. *mukta*)—

Sing. 1. *muklom*, 2. *muklân*, 3. *muklâs*,

Pl. 1. *muklâm*, 2. *muklân*, 3. *muklâs* "I left," etc.

This proceeding is strictly analogous in principle to the method employed in Sindhi, to which, of all the Indian languages, that of the Gipsies bears the closest relation.

The future is formed by prefixing to the present tense the word *kâma*, Skr. *kâm* "desire," and thus means "I wish to do," etc. Thus *kerâva* "I do," *kamakerâva* "I will do," i.e. "I wish to do." The prefixed word does not vary for number or person. This method of forming the future is, as Paspatis (p. 101) points out, borrowed from modern Greek, in which *θέλω* contracted to *θὲ* and *θὰ*, is used in this way, as *θὰ ὑπάγω* "I will go." There is nothing strictly analogous to this method in our seven languages, though the futures of the *ga* and *la* types are formed on a not very dissimilar principle.

CHAPTER IV.

THE COMPOUND TENSES.

CONTENTS.—§ 58. DEFINITION OF THE COMPOUND TENSES AND AUXILIARY VERBS.—§ 59. THE ROOT *AS*, PRESENT TENSE.—§ 60. IMPERFECT IN PANJABI AND GIPSY.—§ 61. *AS* WITH A NEGATIVE.—§ 62. COMPOUND TENSES FORMED WITH *AS*.—§ 63. THE ROOT *ACHH*; DISCUSSION AS TO ITS ORIGIN.—§ 64. TENSES DERIVED THEREFROM.—§ 65. COMPOUND TENSES FORMED THEREWITH.—§ 66. *BHŪ*;—THE SIMPLE TENSES.—§ 67. *id.*;—THE PARTICIPIAL TENSES.—§ 68. COMPOUND TENSES FORMED THEREWITH.—§ 69. *STHĀ*.—§ 70. *YĀ*.—§ 71. ANCILLARY VERBS DEFINED.—§ 72. EXAMPLES OF ANCILLARIES.

§ 58. FURTHER removed from the old synthetical type than either of the preceding classes of tenses is that class which now comes under discussion. It is by means of this class that the seven modern languages, after having rejected the numerous and complicated formations of the Sanskrit verb, have secured for themselves the machinery necessary for the expression of very delicate shades of meaning. So numerous, indeed, are these shades of meaning, and so fine are the distinctions between them, that it is very difficult for a foreigner to catch them.

The tenses in question are constructed by adding to the participles already mentioned various tenses of certain auxiliary verbs, and in a few instances by adding these auxiliaries to the simple present, or aorist. The auxiliaries themselves are modern formations capable of being used alone, and are traceable to well-known Sanskrit roots through processes partly Prakritic and partly post-Prakritic. Pali and the Prakrits carry the verbs in question through certain grades of change,

and the modern languages either preserve the Prakrit form unchanged, or subject it to further changes of their own, such changes being often governed by laws unknown to the Prakrit stage of development.

The roots so employed are √ अस्, √ भू, √ ज्ञा, √ वा, and another, whose origin is somewhat obscure in Sanskrit, but which appears in Prakrit under the form अह्. It will be necessary first to examine each of these roots and draw out the modern forms to be affiliated to each, after which the tenses formed by them may be arranged in order.

§ 59. *As.* This root means "to be," and is the simple copula like Latin *esse* (see under *sthā* in § 12). Only the present tense can be clearly traced in the modern languages, though there are some detached fragments here and there which may possibly represent other tenses. These will be noted further on. In Sanskrit the root belongs to the second or *ad* conjugation, in which the terminations are added direct to the root, thus giving rise to various euphonic changes in accordance with the laws of Sandhi. Pali and the scenic Prakrits, in contradiction to their usual practice of employing the *bhū* type for all roots, retain in this verb the *ad* type. Omitting the dual, the tense runs—

Skr.	Sing. 1. asmi,	2. asi,	3. asti.
"	Pl. 1. smaḥ,	2. stha,	3. santi.
Pa. and Pr.	{ Sing. 1. asmi,	2. asi,	3. atthi.
	{ Pl. 1. asma,	2. attha,	3. santi.
"			
		amhi.	amha.

In Prakrit the initial vowel is often elided as 'mhi, 'mha. These forms, however, belong to the scenic Prakrit, which, as Pischel has shown, is really almost as artificial a language as Sanskrit, and on comparing the corresponding tense in the modern languages, it seems difficult, if not impossible, to derive it from the scenic forms. We are not justified in assuming

that the modern tense was derived, according to different phonetic laws, from those which have guided and effected the transformations of other words in these languages. On the contrary, in the absence of a continuous chain of documents exhibiting the gradual changes that have taken place, we have nothing to guide us but the general principles of phonetic evolution, which we have been able to formulate for ourselves from undoubted instances. We have numerous well-established cases in which the Prakrit, followed by the moderns, has conjugated a verb according to the *bhū* type, though in classical Sanskrit it follows some other conjugation; indeed, it may, I think, be considered as proved that the forms of the *bhū* conjugation have swallowed up all other conjugational types, just as much as those of the *as* stem in nouns have driven out all other declensional forms. In this view there would be strong reasons for postulating the existence of a present tense of √अस् conjugated after the *bhū* type, thus—

Sing. 1. *asāmi*, 2. *asasi*, 3. *asati*.

Pl. 1. *asāmah*, 2. *asatha*, 3. *asanti*.

It is only from such a form as this, the existence of which, though I am not aware of any text in which it is found, may fairly be inferred from analogy, that the modern forms can, in accordance with the ordinary laws of development, be derived.

Beginning with Sindhi as the most archaic, or nearly so, this tense runs thus—

Sing. 1. *जाहिद्या*, 2. *जाहिं, जाहीं*, 3. *जाहे*.

Pl. 1. *जाहियूं*, 2. *जाहियो*, 3. *जाहिनि*.

Now, barring the troublesome superfluity of *anunāsikas* which the Sindhians have seen fit to bestow on this aorist, the forms are strikingly similar to those of the Sanskrit tense postulated above. The 3 sing. *dhe* is contracted from *ahāi*, which, again, is good Prakrit for *asati*, but it could hardly be deduced from *asti*, which, as we have seen, naturally results in

Prakrit *atthi*. The terminations of the other persons agree with those of the aorist of the active verb given in § 33, and those are obviously and admittedly derived from the terminations of the *bhū* type. I am unable to account for the peculiarity of this tense using the forms of the active verb, where we should naturally have expected those of the neuter, **आही**, etc. like **हृषी**, etc. Trumpp does not notice this point, and as I am not in possession of any documents in mediæval Sindhi, I have no materials on which to form an opinion. It is to be hoped that the learned author, in the next edition of his very valuable grammar, will furnish some elucidation of this curious anomaly. This tense is all that remains to us in Sindhi of the Sanskrit substantive verb *as*.

Only the aorist, also, has survived in Marathi, which has—

Sing. 1.	आहिं,	2. आहिस	3. आहे.
Pl. 1.	आहीं	2. आही,	3. आहेत.

These are the regular terminations of the aorist in the neuter verb, only the 1 plural differs slightly, having **आं** instead of **ऊं**. In M., as in S., the initial vowel is lengthened, the reason for which is not obvious, as there has been no loss of consonants requiring compensatory lengthening. M., like S., has only this one tense from *as*. No traces of it are found in G. or O., except in a negative form, which will be treated of in the next section.

Hindi and Panjabi agree very closely in the aorist. Classical Hindi represents, however, a modern development of this tense. In the mediæval writers, and in the present dialects of the eastern and central Hindi area, the older form is preserved thus—

SINGULAR.			
Old-H.	1. अहउ	2. अहहि	3. अहहि
Avadhī.	1. अहेउ	2. अहेस	3. अहे
Riwāṭī.	1. हं, जां	2. हे	3. हे, जा

	PLURAL.		
Old-H.	1. अहहि	2. अहउ	3. अहहि
Avadhī.	1. अही	2. अहें, अही	3. अहें
Riwāī.	1. हें	2. अहेन, ही	3. अहेन अहें जा.

The 3 singular in the poets is sometimes written with, and sometimes without, the last *h*, as in Kabir कितिया सुच लोक एक अहह "There is one line of duty in the world" (Ram. lvi. 1), or written as a dissyllabic word, as राम नाम अहि निज साह "The name of Ram is itself the true one" (*ib.* lxiv. 5), or with long *i*, metri gratia, धर्म कहि सब पानी अहरी "Religion, he saith, is all (one like) water" (*ib.* lxxiii. 5). The 1 singular occurs in रहउ संभारे राम विचारे कहत अहीं (for अहउ) जो पुकार हो "Pause and attend, ponder on Ram, thus I am calling aloud, oh!" (*ib.* Kah. 7). So also in Tulsi Das, तसि मति फिरी अहह बसि भावी "Thus her mind is changed as fate decrees" (Ay-k. 117), राम चराचर नायक अहही "Ram is lord of things moveable and immoveable" (*ib.* 445), विधि करतव उलटे सब अहही "The laws of duty are all reversed" (*ib.* 617), सुगम सकल मन तुम्ह कउ अहही "All roads are easy to thee" (*ib.* 574).

By aphæresis of the initial *a* we get the ordinary classical Hindi tense—

Sing. 1. हौं, हं, 2. है, 3. है. Pl. 1. हैं, 2. हो, 3. हैं.

The classical language uses हं in the 1 sing., but हौं is used in the poets, in Braj, and in the rustic dialects. Between हौं, used as a singular, and हैं, used as a plural, there is the same confusion as in the same persons of the aorist in the ordinary verb (§ 33). The form हौं seems to belong more naturally to a Pr. *ahāmu*, and हैं to *ahāmi*, and we are led to suspect that an inversion of the two words has taken place. Avadhi 2 sing. *ahes* has, like M., a variant *ahas*, both of which lead back to an older *ahasi*, just as 3 sing. *ahai* does to *ahati*. It is obvious that had *√as* not been treated as a *bhū* verb, there would have

arisen no such types as *ahai* and *hai*; for *asti* goes into *atthi*, which would have led to something very different.

Panjabi closely follows H., having—

Sing. 1. **ਹੀ**, 2. **ਏ**, 3. **ਏ**. Pl. 1. **ਹੀ**, 2. **ਹੀ**, 3. **ਹਨ**.

It has also, as noticed in § 54, a form of this tense with the participial addition **ਮਾ** *m.*, **ਸੀ** *f.*, etc., as—

Sing. 1. **ਹੀਮਾ**, 2. **ਏਮਾ**, 3. **ਏਮਾ**,
Pl. 1. **ਹੀਮੇ**, 2. **ਹੀਮੇ**, 3. **ਹਨਮੇ** “I am,” etc.,

where the type of the future is mixed up with that of the present. I have heard this form used mostly at the end of a sentence, where the speaker seems to hesitate, as if he felt the want of something more to say, and ultimately adds a *gd.* It is also used doubtfully, as when you suggest a possible explanation of some difficulty, and your companion answers “well, perhaps it is so”—**ਏਮਾ**.

The same form occurs in the Kanauji dialect of Hindi.

The present of this verb in the dialect of the Rumilian Gipsies (Paspatis, p. 80) adheres more closely to the Sanskrit. It runs thus—

Sing. 1. **isóm**, 2. **isán**, 3. **isí**.
Pl. 1. **isám**, 2. **isán**, 3. **isí**.

§ 60. Panjabi has also an imperfect in a great many forms which must apparently be affiliated to this root. First there is a purely participial form—

Sing. 1, 2, 3. **ਸਾ** *m.*, **ਸੀ** *f.*
Pl. **ਸੇ** *m.*, **ਸੀਥੀ** *f.*, “I, thou, he was,” etc.

Then **ਮਾ** is added as in the present, giving **ਸਾਮਾ**, **ਸੀਮੀ**, **ਸੇਮੇ**, **ਸੀਮੀਥੀ**. I do not remember ever to have heard this form, but it is given in the Ludhiana grammar. One often hears **ਸੀ**, which is properly feminine singular, used for the mascu-

line singular, and plural also. Moreover, there is a defective form having only some of the persons, which looks somewhat inflectional. The singular 2 and 3, and plural 2, are supplied by parts of **आ**.

Sing. 1. **सा**. Pl. 1. **सा**. 3. **सन्, सेन**.

To this, also, is added **ना**, thus

Sing. 1. **सांगा m., सांगी f.**

Pl. 1. **संगे m., सांगीणां f.** 3. **संगे m., सगगीणां f.**

Yet another and extremely common form in colloquial usage prefixes **ह** to this type—

Sing. 1. **हिसा**. 2, 3. **हिसी**.

Pl. 1, 2. **हिसे m., हिसीणां f.** 3. **हिसन**.

Most of these forms are dialectic, and, as such, in use only in certain parts of the country. The participial form given first is probably the original; seeing how much the past tenses of the Sanskrit verb had fallen out of use at an early period, we are, perhaps, hardly justified in looking for anything but a participial origin for a modern past tense, and in this view we might postulate a p.p.p. *asita*. On the other hand, however, it so happens that the imperfect of *as* is one of the few imperfects of Skr. verbs, which did live on into the Pali and Prakrit, and the inflectional form of this tense can be phonetically derived therefrom, thus—

Skr. Sing. 1. **आस**. 2. **असीः**. 3. **आसीत्**.

Pl. 1. **आस**, 2. **आस**, 3. **आसन्**.

Pr. Sing. 1. **सा**, 2. **सी**, 3. **सी**.

Pl. 1. **सा**, — 3. **सन्**.

If we take this view it would seem that the tense was originally inflectional, but that all other verbs in the language having a participial construction, this also was, by the common

process of mistaken analogy, considered participial also, and *ही* being the ordinary termination of the feminine, *ही* was erroneously taken for a feminine, and a masculine *सा* was invented to suit it, together with the plurals *से* and *सीसा*. This reasoning will account also for the fact that *ही* is often used for the masculine singular. Whether the origin of this multiform tense be participial or inflectional, it is abundantly clear that the present usage of the language presents a maze of confused forms, which, their origin having been forgotten, have become mixed together in great variety.

Here, I would provisionally refer the imperfect in the Braj dialect of Hindi, which is participial in form, and does not vary for person. It is sing. *हो m.*, *ही f.*, pl. *हे m.*, *हीं f.* A variation of this form in Western Rajputana (*Mārwar*) has sing. *हो*, pl. *हा*. I think we must see in this form a p.p.p. of *as*, with loss of the initial vowel, and change of *स* into *ह*.

So, also, here would, on the same principle, come in two preterites or rather imperfects—

Kanauji. Sing. *हतो m.*, *हती f.*

Pl. *हते m.*, *हती f.*, “I, etc., was.”

Gujarati. Sing. *हतो m.*, *हती f.*, *हुं n.*

Pl. *हता m.*, *हती f.*, *हती n. id.*

which appear to come from Pr. present participle *संतो* “being.” The change of meaning from a present to an imperfect has an analogy in the treatment of the corresponding tense of the verb *ho* (§ 67).

The Gipsy language has retained an imperfect of this root, not directly derived from the Skr. imperfect, but formed by the addition of the syllable *as* to the present.¹

Sing. 1. *isómas*, 2. *isánas*, 3. *isás* (*isí + as*).

Pl. 1. *isámas*, 2. *isánas*, 3. *isás*.

¹ Paspatis, p. 80. Miklosich, vol. ii. p. 16, has a long dissertation on the subject, which, however, is very confused and bewildering to read.

This language uniformly makes an imperfect from every root by adding *as* to the present, but the process is so foreign to our Indian languages as to have no interest for us in the present inquiry.

§ 61. The derivatives of *as* in the present tense are in some languages curiously bound up with the negative into a tense which exists in those languages in which there is no trace of the positive form. Thus Oriya, which has no positive present *as*, has a complete negative present, "I am not, etc."

Sing. 1. नुहै, 2. नुह, 3. नुहे.
Pl. 1. नाऊँ, 2. नाह, 3. नाहान्ति.

Here the *u* in the first syllable of the singular is due to some confusion with the tense of *bhú*, to be noted hereafter; but though this form is common in writing, the peasantry often say simply नुहै, "he is not." The insertion of this *u* is accounted for by supposing it to have slipped over from the following syllable, thus, *nuhe* would be for *na hue*, and *nuhanti* for *na huanti*. *Nuanti*, and not *náhanti*, is the older form, as in—

कल्या हृदय नुहन्ति निरदय ।

"Merciful-hearted *they are not*, but pitiless."—Rasak. vi. 18.

There being in O. no positive present from *as*, the survival of the negative present has naturally been accounted for by referring it to the only positive present remaining, namely, that from *bhú*; but this seems to be a false analogy, because, as will be shown later on, in many constructions the negative is used without the *u*, and is generally so used by the rustic classes.

G. has नही for all persons of both tenses, they say ऊँ नही "I am not," तू नही "thou art not," ते नही "he is not." This is a case of forgetfulness of the origin of a word leading to its use being extended to cases where it has no right to be, for

नहीं is clearly derived from नसि, the Pr. form of नसि with न prefixed, and thus, strictly speaking, belongs only to the 3 sing.

The negative of *as* is kept distinct from that of *bhū* in Marathi, the former runs thus—

Sing. 1. नाही, 2. नाहीस, 3. नाही. Pl. 1, 2. नाही, 3. नाहीत.

In Hindi नहि and नहीं are used to mean simply “not,” and if they ever had any verbal meaning, have now quite lost it. In Sindhi the negative prefixed merely coalesces with it, without in any way influencing it, or bringing about any change in its form; thus नाहे or ननाहे “he is not.”

§ 62. The present tense from *as* is added to the simple and participial tenses of the neuter, active, or causal stem, to form a class of compound tenses, having significations somewhat more definite than the participial tenses when used alone. In some cases, however, no additional strength of meaning seems to be gained. In the following examples it will suffice to quote the 3 singular in each tense, from which the reader can form the rest for himself.

Hindi adds the present of *as* to the present and past participles of the ordinary verb, to form a definite present and definite preterite respectively, as—

Def. Present देखता है “he is seeing.”

Def. Preterite दखा है “he has seen.”

Colloquially, also, one sometimes hears a tense formed from the aorist of the verb, and that of the auxiliary, as आवे है “he comes.” This usage prevails more in the Western Hindi area, where the language is transitional to Gujarati, and is not approved of in classical speech.¹

¹ Kellogg, p. 206.

Panjabi has the following :—

Def. Present	जाँदा है "he is going."
Def. Imperfect	जाँदा सा "he was going."
Def. Preterite	गिया है "he has gone."
Pluperfect	गिया सा "he had gone."

Sindhi has, like Hindi, the two definite tenses :—

Def. Present	हजदो आहे "he is going."
Def. Preterite	हजिओ आहे "he has gone."

Marathi has a wider range; it forms two separate tenses, one from the indeclinable, another from the declinable form of its present participle, a definite perfect from its past participle, and a sort of future with its noun of agency (§ 75). In the last-named instance, however, we have hardly a tense, but rather a participial construction—

Def. Present	लिहीत आहे "he is writing."
„ (Emphatic)	लिहितो आहे "he is writing."
Def. Preterite	लिहिला आहे "he has written."
Future	लिहियार आहे "he is about to write."

The other languages having no traces of this auxiliary, naturally have no tenses formed by it.

§ 63. *ACHH*. This root must be taken next, in order to preserve the natural sequence of tenses in the modern verbs. It has been customary hitherto to accept without inquiry the assumption that the auxiliaries of this form are derived from *as*; but there are considerable difficulties in the way of admitting this view, which appears, as far as I can trace it back, to have arisen from Vararuchi, xii. 19 (*Śauraseni*), *asterachchha*. But the next sūtra gives *tipātthi*, as far as we can see from the very corrupt state of the text, and the parallel passage from the Sankshipta Sāra (Lassen, App. p. 51) gives only *atthi*,

though fragments of a present tense *achchhāi*, etc., are quoted by Lassen (p. 346) from the latter authority. By his reference to p. 266, the author would seem to favour a derivation from *asti* by inversion *atsi*, as *ts* we know (Vol. I. p. 317) migrates into *ts*, but this will not account for the other persons of the tense.

It does not, however, follow that Vararuchi, in quoting *achchh* as an equivalent for *as*, ever meant that the former was phonetically evolved from the latter. He is merely giving us the popular equivalent of the classical word. Just in the same way he tells us (viii. 68) that *vutta* and *khuppa* are used for Skr. *maṣj*, but no one supposes that *vutta* can, by any known process of phonetic change, be derived from *maṣj*. It is simply a popular word used instead of a refined one. So, also, when he tells us that *achchh* is used instead of *as*, we are not bound to believe that he means to say that the former is derived from the latter, but simply that it is in use side by side with it. Hemachandra, in the same way, gives many popular equivalents of Skr. roots, which are not derivatives from those roots.

Weber, Hala, p. 41, rejects, and with justice, the idea of any connection between the two words, and suggests that *acch* is a form of *gach* (√ gam), "to go." This view is supported by citations from the Bhāgavati (i. 411, etc.), as e.g. *acchejja vā citthejja vā nisteyya vā uyaṭṭejja*, "Let him go, or stand, or sit down, or rise up." In the examples quoted from the Saptasatakam, however, the word bears more often the opposite meaning of standing still; and often may be rendered by either one or the other; thus—

tuppāṇaṇā kino ac-
chasi tti ia pucchiāi vahuāi.—Sapt. 291.

Here Weber translates, "Why goest thou with anointed face?" but the scholiast has *kiṃ tiṣṭhasi*, "why standest thou?" The general meaning of the passage is merely "why art thou" thus, i.e. "why have you got your face anointed?" So in 344,

asamattamanorahaim acchanti mithunaim, it must be rendered, "They *are* (or stand) with their desires unfulfilled." In another passage, 169, it has still more unmistakeably the meaning of *stay* :

acchaü tâva maṇaharam
piyâi muhadamsaṇaṁ aïmahaggham
taggâmachettaśimâ
vi jhatti diṭṭha suhâvei,

literally, "Let stand (or let be) the heart-entrancing, very precious sight of the face of my love, even the boundary of the fields of her village, when seen, straightway delights." He means a sort of hyperbole, as we might say, "Her face delights, said I? not her face merely—(or, let alone her face)—why even the sight of the village where she lives delights." Here *acchaü* is 3 singular imperative; the idiom is in common use in modern speech; thus in O. they would say *tâku dekkibâ thâü, tâhâr grâm śimâ madhya dekkibâ ānand ate*, "Let the seeing of her stand aside, the seeing of her village boundary merely is delight." It is like the use of the word *alam* in Sanskrit. Parallel to the use of O. चा in this construction is that of चाक in B. Thus, Bhārat Chandra—

उपोषे उपोषे लोक ईश मृत प्राय ।
चाकुक् चनेर कथा बल नाहि पाय ॥

"From long fasting the folk were nearly dead,
Let alone food, they could not (even) get water."—Mānsingh, 446.

Literally, "Let the matter of food *stand* (aside)," see § 69. In the Chingana or Gipsy also *ach* means "to remain," "to stand." Thus, *opré pirende achâva*, "I stand on my feet," or simply, "I stand," Paspati "se tenir debout;" *achilo korkoro* "he remained alone," *ate achilom* "here I am," literally "here I have remained;" *achen devlēsa* "remain with God," "good-bye" (i.e. "God be with ye"), Pasp. "Salutation très-commune parmi les Tchingianés."

Not to multiply examples, the use of this verb in a sense which, whatever its original meaning, has become almost equivalent to that of "being," is well established in the Jaina Prakrit and in Hāla. The aphæresis of an initial consonant is rare. In scenic Prakrit it is confined almost entirely to the root ज्ञ (jāna), as in *āṇāsi* = *jāṇāsi*, *āṇābedi* = *ājñāpayati*, etc. Also in *uno* = *punaḥ*, and a few other words.

But I would suggest that this word may after all be nothing more than a form of Skr. √अक्ष *akṣh*, "to appear." This root seems to have borne in Skr. rather the meaning of "to reach, pervade" (see Williams's Dict. s.v.), but if we are to connect with it अक्षि "eye," as seems probable, the meaning of "to see," or "to appear," would be natural to it. It will be shown presently that the various languages have forms ending in छ, स, and ख, and all these three forms phonetically point to an earlier अ.¹

Leaving Prakrit scholars to decide whence comes this stem अख् or अक्ष (Weber writes it in both ways), we may, I think, start from the fact that there is such a stem in Prakrit, and we have the opinion of a high authority for disputing its connection with अक्ष. Indeed, as has already been shown, अक्ष so regularly passes into अख् in the moderns, that it is difficult to conceive by what process it could ever have become अख्. I

¹ Hemachandra's evidence seems conclusive against any connection between *ach* and *gam*, for he has a sūtra to the effect that words of the class *gam* take the termination *cha*; the list consists of the four words *gacchāi* (*gam*), *icchāi* (*iṣh*), *jacchāi* (*yam*), and *acchāi* (*ṛ*).—Pischel, Hem., iv. 215. If *acchāi* were only *gacchāi*, with loss of the initial consonant, it would hardly be given as a separate instance of the rule. In another passage occurs a use of this word exactly similar to that from Hāla quoted above—

jāmahim visamī kajjagāi jīvaham majjhe ei
tāmahim acchāi iaru jaṇu suaṇu vi antarudei,

"As long as [your] circumstances in life go badly (literally 'as long as a difficult condition of affairs goes in life'), so long, *let alone* (*acchāi*) the base man, even the good man keeps aloof (literally 'gives an interval')," "Tempora si fuerint nubila, solus eris." *Kajjagāi* = *kāryagati*, *iaru* = *itara*.

have preferred to treat it as a separate stem altogether, and I think this treatment will be found to be to a very great extent justified by the examples from the modern languages which I shall now adduce.

§ 64. Classical Hindi, Panjabi, and Sindhi, do not retain any traces of this root. M. has, however, a complete verb **अस्**, which we should refer, I think, to this root, resting on the well-known peculiarity of M., by which it changes **अ**, especially when derived from an earlier **अ**, into **स** (Vol. I. p. 218). The Sanskrit \sqrt{as} having in M. become *dhe*, an affiliation concerning which there can be no doubt, we are driven to seek for a different origin for M. *ase*, and we find it appropriately and in full accordance with known phonetic processes in **अच्छ**. M. has the following tenses:—

1. Aorist—

Sing. 1. असें,	2. असस,	3. असे,
Pl. 1. असूं,	2. असां,	3. असत,

where the terminations exactly correspond with those of the aorist in the ordinary verb.

2. Simple imperative—

Sing. 1. असूं,	2. अस, ऐस,	3. असो.
Pl. 1. असूं,	2. असा,	3. असोत.

3. Simple future—

Sing. 1. असेन,	2. अससीस,	3. असेस.
Pl. 1. असूं,	2. असास,	3. असतीस.

4. Present formed with present participle and Sanskrit substantive verb—

Masc. Sing. 1. असतों,	2. असतोस,	3. असतो.
Pl. 1. असतों,	2. असतां,	3. असतात.

5. Conditional similarly formed. Sing. 3 masc. **असता**, etc., as in the ordinary verb.

6. Preterite formed with p.p.p. similar to conditional. Sing. 3 masc. **असला**, etc.

7. Subjunctive formed with future p.p. Sing. 3 masc. **असावा**, etc.

Oriya comes next, with an aorist of old simple present only, which is thus conjugated—

Sing. 1.	अहि ,	2.	अहु ,	3.	अहि .
Pl. 1.	अहुं ,	2.	अह ,	3.	अहित .

There being no formation from \sqrt{as} in O., this tense does duty for the simple “I am, thou art,” etc. With lengthening of the first vowel, in accordance with its usual practice, Bengali has a present, and an imperfect; but in modern times the initial long vowel of the latter has been entirely dropped, so that we now have—

Present	Sing. 1.	आहि ,	2.	आहिस ,	3.	आहे “I am,” etc.
	Pl. 1.	आहि ,	2.	आह ,	3.	आहेन .
Imperfect	Sing. 1.	हिनु ,	2.	हिलि ,	3.	हिन “I was,” etc.
	Pl. 1.	हिलाम् ,	2.	हिला ,	3.	हिनेन् .

Though used as an imperfect, this latter tense is in form a preterite, corresponding to *dekhinu*, etc., of the regular verb. The loss of the initial *ā* is comparatively recent, for it is retained in so late a poet as Bhârat Chandra (A.D. 1711–1755). **आहिस बिलर ठाट प्रथम बयेसे** “She was (i.e. had been) very wanton in her youth” (Bidya-S. 246). It is common enough, also, in the other Bengali poets, **जे ताब बेताब सिद्ध आहिस तोमार** “What vicissitudes were experienced by you” (Kasi-M. 284), and the poets of the present day freely permit themselves the use of this form as a poetic licence when their metre requires it.

Passing westwards from Bengal, we come to the extreme

eastern limits of Hindi, in the Maithila province (Tirhut, Purnia, etc.), where the rustic dialect has the following present:

Sing. 1. छूँ, 2. छु, 3. छे. Pl. 1. छूँ, 2. छूँ, 3. छें.

It has also a feminine singular छी, plural छीं, uninflected for person.

Close to the Bengali frontier, near the junction of the Mahanandâ and Kankai rivers, they speak a curious sort of mixture of Hindi and Bengali, and have a present—

Sing. 1. छि, 2. छिस, 3. छर. Pl. 1. छि, 2. छें, 3. छे.

Further west, in the same district, one hears—

Sing. 1. छी, 2. छं, 3. छर. Pl. 1. छि, 2. छां, 3. छार.

In Bhojpuri, for the present is often heard छे, which is unchanged throughout both persons. This widely-used form seems to confirm the supposition of the derivation from चर, for च changes both to छ and to क.

From the Himalayan districts of Kumâon and Garhwâl, Kellogg (p. 201) gives a present of this verb, and it is in use in Eastern Rajputana. It is also the ordinary substantive verb in Gujarati—

SINGULAR.

Kumâon.	1. छाँ, छूँ	2. छे	3. छ.
Garhwâl.	1. छाँ	2. छ, छे	3. छ.
E. Rajputana.	1. छूँ	2. छे	3. छे.
Gujarati.	1. छु	2. छे	3. छे.

PLURAL.

Kumâon.	1. छाँ, छाँ	2. छा	3. छन, छाँ.
Garhwâl.	1. छाँ, छावाँ	2. छन, छावाँ	3. छन.
E. Rajputana.	1. छाँ	2. छा	3. छे.
Gujarati.	1. छाये	2. छा	3. छे.

The first and third of these have also a preterite participle

in type like most of the preterites. Thus in Kumāon they say sing. **हियो**, pl. **हिया** or **हियाँ**, which seems to point to a Skr. p.p.p. **अभित**=Pr. **अब्धियो**. In Eastern Rajputana there is sing. **हो**, pl. **हा**.

Although modern classical Hindi does not use this root, yet it is found with the initial vowel in the shape of an indeclinable present participle in the old poets, as in Tulsī's *Ramayan*—

आप अहत सुवराज पद रामहि देउ नरेस

“Thyself remaining, give the heir-apparentship to Ram, O king!”
—Ay-k. 11.

That is, “during thy lifetime,” literally “thou being.” The dictionary-writers erroneously give this as a *Tadbhava* from **अवत**, with which it has nothing to do.

It is worthy of consideration whether the forms of the imperfect in P. given in § 60 should not be referred to this root rather than to *as*. The change of **ह** into **स** so characteristic of M. would thus find a parallel in Panjabi.

Gujarati has also a present participle indeclinable **हताँ** and **हते** “(in) being,” and declinable **हतो** *m.*, **ती** *f.*, **तुं** *n.*; pl. **हता** *m.*, **ती** *f.*, **ताँ** *n.* “being.”

§ 65. The compound tenses formed by the addition of this auxiliary are most numerous, as might be expected, in Marathi, that language having a larger range of tenses of the auxiliary itself than the sister-tongues. First, a present habitual is formed by adding the present of the auxiliary to the present participle of the verb, as **राहत असतो** “he is living,” *i.e.* “he habitually resides,” **लिहीत असतो** “I am (always employed in) writing.”

Next, a past habitual, by adding the aorist of the auxiliary to the present tense, as **बसत असे** “he was in the habit of sitting.” It will be remembered that in M. the aorist has the sense of a past habitual in modern times. This compound

tense seems to differ very little in meaning from the simple tense.

There is also a compound present of the conditional, wherein the leading verb is in the present participle and the auxiliary in the conditional present. It is used with **जर** "if" prefixed, either expressed or understood, as **जर काम करीत असता** "If he *were doing* the work," **पाऊस पडत असता** "(If) rain *were to fall* (as it is now falling)." The same tense of the auxiliary, when used with the past participle, serves as a conditional preterite, as **पडला असता** "he *would have fallen* (if, etc.)."

With the preterite of the auxiliary and the present participle of the leading verb is constructed a present dubitative, as **तो जात असला तर तें काम त्याला सांगा** "If he *should be going*, then entrust this affair to him." Similarly, with the same part of the auxiliary and the past participle of the leading verb is made a past dubitative or pluperfect, as **तो आला असला तर** "Should he *have arrived*, then, etc."

So, also, with the future participle and the past auxiliary, as **जर तो जाणार असला तर मला सांग** "Should he *be about to go*, then tell me."

The future of the auxiliary also forms three tenses with the present, past, and future participles of the leading verb respectively. It is difficult to give these tenses any definite name; the senses in which they are employed will be seen from the following examples:—

1. Present participle of verb + future of auxiliary—

तुझा बाप तुझी वाट पाहत असेल "Your father *will be waiting* for you" (*i.e.* is probably now expecting you; *râta pâhat*="looks at the road," idiomatic for "expects").

2. Past participle of verb + future of auxiliary—

तो आला असेल "He *will have come*" (*i.e.* "has probably arrived by this time").

3. Future participle of verb+future of auxiliary—

मी लिखितार चलेन “I may be now going to write” (*i.e.*
“I shall probably be writing presently”).

The above is a fair illustration of the remark which I have frequently made before, that the modern verb, while throwing aside all the intricacies of the synthetical system of tenses, still manages to lose nothing of its power of expressing minute shades of meaning. On the contrary, by its almost unlimited power of forming compound tenses, it obtains a fullness and delicacy of expression, which even the synthetic verb cannot rival. Indeed, this fullness is at times somewhat embarrassing, for the subtle distinctions between one tense and another are very difficult to grasp, and, as might be expected, careless or uneducated speakers are unable to observe them accurately. The minute analysis of these various tenses belongs to the domain of syntax rather than to that of formlore, and a very long dissertation might be written upon the numerous shades of meaning involved in each one of them. The selection, for instance, of the different parts of the leading verb and auxiliary depends, to a great extent, upon the method of reasoning employed unconsciously by the speaker. These compound tenses are, in fact, rather phrases than tenses, and much depends upon whether the speaker regards the action as already past, or as actually being done with reference to the rest of the sentence. When we translate one of these phrases into English, or any other language, we do not really translate, but substitute our own way of expressing the idea for the native way. A literal word-for-word translation would be almost unintelligible. Thus, in the sentence above, *Rām jāt asalā, tar tē kām tyālā sāngā*, the words are actually, “Ram going was, then that affair to him tell,” where the speaker, as it were, pictures to himself that his messenger, after receiving orders, goes to Ram and finds that he was just going, and therefore

tells him the affair. Complicated and of course unconscious undercurrents of thought like this underlie much of the elaborate mechanism of the compound tenses in all our seven languages, and we often find natives of India who can speak English composing in our language elaborate sentences of this sort, to the entire disregard of our English idioms, because they think in Hindi or Marathi, and then translate the idea into English. This fact, which all observant Englishmen who have lived long in India must have noticed, lies at the root of much of the difficulty which our countrymen experience in making themselves understood by natives. They think in English, and render word for word into Hindi or Marathi; thus probably producing a sentence which means something widely different from what they intended. It is the same with all foreign languages; until a man learns to *think* in the foreign language, and utter his thoughts in the shape that they have in his mind, he can never hope to speak idiomatically. In seeking to explain the compound tenses of the modern Indian verb, therefore, it is necessary to analyze the connection and sequence of mental impressions to which they owe their origin, a task for the metaphysician, and not for the student of comparative philology.

Gujarati has also a plethora of compound tenses, but they are less complicated than Marathi, perhaps because the language has been less cultivated. In the simpler languages delicate *nuances* of expression do not exist, and if one wishes to translate any such phrases into one of these simple languages, it must be done by a long string of sentences. Thus, in trying to exact from a wild forester of the Orissa hills an answer to the question, "Did you know that Ram had run away before you went home or afterwards?" one has to go to work in this way, "Ram fled?" Answer, *ho!* (Yes). "You knew that fact?" *ho!* "You went home?" *ho!* "When you reached home they told you 'Ram is fled,' thus?" answer *ná! ná!* (No! No!).

"When you did not go home, before that, they told you?" *ho!* So to get out the meaning of the Marathi sentence quoted above, "If he should be going, then entrust this affair to him," one would have to say, "Near him you having gone, he 'I am now going' having said, this word having heard this matter to him you will tell." Perhaps in citing an Orissa wild man of the woods, I am taking an extreme case; but the remarks will hold good, more or less, for all the peasantry and lower classes all over India, and it must be remembered that the expression "lower classes" means in India eight-tenths of the whole population.

The compound tenses formed with the auxiliary **हे** in G. are the following :—

1. Definite present; aorist of verb + aorist of auxiliary, as **करे हे** "he does."

Sometimes both verb and auxiliary lose their final vowel, as **कर ह** for **करे हे** "thou dost," **करे ह** "he does." **करो ह** for **हो** "ye do," etc.

2. Definite preterite; p.p. of verb + aorist of auxiliary, as **चाखो हे** "he has given," active used in *karma* construction with instrumental of subject. **तेणे काम बजावेहु हे** "he has performed the work;" neuter in *kartā*, as **ऊँ चढ्यो हुं** "I have ascended."

3. Another definite preterite with the second form of the p.p. in *elo*, as **चढेलो हुं** "I have ascended." There seems to be no great difference of meaning between this and the last.

4. Definite future; future participle of verb + aorist of auxiliary, as **खानारो हे** "he is about to eat."

5. Another tense with the second form of the fut. part. in *vāno*, as **ऊँ करवानो हुं** "I am going to do." The uninflected form of the future participle in *ār* may also be used, as **तुं हुं करनार हे** "What art thou going to do?" These definite futures differ from the simple future in implying intention and

definite purpose, much as in German *er will thun* differs from *er wird thun*.

The auxiliary **है** is sometimes also used after another auxiliary derived from *bhú*, as **होइतो होय है** "he is (now) loosing." Of the tenses so formed more will be said further on.

It seems from comparing the examples given of these tenses that there is not for each one of them a distinct special meaning, but that they are used somewhat vaguely, the auxiliary being added or omitted at pleasure. This is certainly the case in Hindi, as will be seen below; and in the poets, who are our only guides for the mediæval period, metrical necessities, rather than any desire to bring out a particular shade of meaning, appear to determine which form shall be used.

Those dialects of Hindi which possess tenses from this root, use them also as auxiliaries.¹ Eastern Rajputana has the definite present formed by the two aorists, that of the verb and that of the auxiliary, **मारुं हूँ** "I am beating," also a preterite composed of the p.p. of the verb and aorist of auxiliary, as **मारयो है** "I have beaten." There seems to be some anomaly in this latter, for in the preterite of the active verb **है** is added to all six persons, whereas, when used with the substantive verb **हो** "be," the auxiliary is participial sing. **हो**, pl. **हा**. Perhaps we hardly know enough of these rustic forms as yet to be able to draw accurate distinctions.

Garhwali forms its definite present from the present participle and the aorist **मारदो** (or **मारदू**) **हौं** "I am beating;" and its preterite in the same way from the p.p. and aorist **मारे ह** "he has beaten," **मारा हन** "they have beaten." So does Kumaoni, present **मारनु हूँ**, preterite **मारो ह**; but in these, also, there is still room for more accurate analysis, and a wider range of observations requires to be made in remote and little known parts of the country.

¹ Kellogg, Grammar, p. 240.

Bengali has four well-defined tenses. The definite present and imperfect are formed respectively by incorporating the aorist and imperfect of the auxiliary into one word with the locative case of the present participle, thus—

Def. Present देखিতেছি “I am seeing” (dekhite + āchhi).

Def. Imperfect देखিতেছিলাম “I was seeing” (dekhite + [ā]chhinu).

In the latter of these tenses the 1 pl. has in ordinary speech to a great extent usurped the place of the 1 sing., and we more frequently hear—

देखितेছিলাম “I was seeing” (dekhite + [ā]chhilām).

By incorporating the same tenses of the auxiliary into one word with the conjunctive participle (see § 73), it forms a definite preterite and a pluperfect, as

Def. Preterite देखিয়াছি “I have seen” (dekhiyā + āchhi).

Pluperfect देखিয়াছিলাম “I had seen” (dekhiyā + āchhinu).

Here, also, देखিয়াছিলাম is common for 1 sing. Wonderful corruptions occur in pronunciation in these tenses: **क** loses its aspirate and becomes **च**, so that we hear for **करितेছি** a word that sounds *kôrche*, and may be written **करचे**, for **होरतेছি** “is” vulgo *hōche* (**हचे**), for **देखियाছি** *dekhiche* (**देखिचे**), and for **देखियाছিলাম** *dekhichilēm*, or *dekh'chilēm* (**देखिचिलेम**?). So also for **चासितेছি** “goes” *chalōche* (**चलचे**). These forms are freely used in conversation by educated persons, and some recent authors of comic novels and plays introduce them into the mouths of their characters. The same remark applies to all tenses of the verb, and it is a curious subject for speculation, whether the growth of literature will arrest the development of these forms, or whether they will succeed in forcing their way into the written language, and displace the longer and fuller forms now in use. If the latter event takes place, we shall see enacted before our eyes the process of simplifica-

tion which has been so fertile a cause of the formation of the present types in the whole neo-Aryan group. I anticipate, however, that the purists, aided by the conservative influence of a literature already copious, will ultimately carry the day against the colloquial forms.

Oriya has the four tenses corresponding to Bengali, but only two of them are formed with the auxiliary we are now discussing, the definite present and the definite preterite—

Def. Present **कर रहिं** “I am doing” (pres. part. *karu* “doing”).

Def. Preterite **करि रहिं** “I have done” (p.p. *kari* “done”).

Here, also, colloquially, the auxiliary is generally incorporated with the verb, and they say **करहिं** and **करिहिं** respectively. In the south of the province, also, the older form of the present participle in **उ** prevails, and one hears **करैहि** “he is doing,” and contracted **ऊहि** “he is.”

§ 66. *BHŪ*. This widely-used root took as early as the Pali and Prakrit period the form *HO*; and in that form it has come down to modern times. As the ordinary substantive verb “to be,” it has a full range of tenses in all the languages, and it not only serves as an auxiliary, but takes to itself the tenses of the other auxiliaries like any other verb. In the latter capacity it need not here be discussed, as the remarks which have been made concerning the ordinary verbs will apply to this verb also.

Although *ho* is the general form of this root in all the Indian languages, yet there are one or two exceptions in which the initial *bh* is retained. In Pali, both *bhavati* and *hoti* are found for 3 sing. pres., *abhavā* and *ahuvā* impf., *bhavatu* and *hotu* impt., and in Sauraseni Prakrit we find *bhodu* = *bhavatu*, *bhavia* = *bhātva*, and the like. Distinct traces of the retention of the *bh* are still in existence in some rustic dialects of Hindi, and in the old poets. In the latter, a p.p.p. sing. **भयी m.**, **भरी f.**, pl. **भए**, is extremely common, used alone as a preterite, or with the

verbal endings, as भवेत्, भवत्, etc. It is also contracted into भौ; and in the modern form भया "was," may be heard commonly in the mouths of the lower orders all over the Hindi area of the present time. This form presupposes a Pr. भविष्यो = a Skr. भवित, with elision of the व, and च called in to fill up the hiatus. I give from Kellogg the dialectic forms (Gr. p. 236)—

SINGULAR.

Kanauji.¹ 1. 2. 3. भयो *m.*, भई *f.*

Braj. *id.* भयो *m.*, *id.*

Old-Pûrbi. 1. भयत् *m.*, भा, 2. भयत् *m.* 3. भयत् *m.*, भा
भई *f.* भई *f.* भई *f.*

Avadhi. 1. भयेत् *m.*, भवा, 2. भयेत् *m.* 3. भवा, भया *m.*
भयित *f.* भयित *f.* भई, भै *f.*

Riwâi. 1. 2. 3. भा, म.

Bhojpuri. 1. भोईली, भैली, 2. भैल, 3. भैलस, भैल.

PLURAL.

Kanauji.¹ 1. 2. 3. भए *m.*, भई *f.* (also भये *m.*).

Braj. *id.*

Old-Pûrbi. 1. भये, भे *m.* 2. भये, भयेत् *m.* 3. भये, भे *m.*
भई *f.* भई, भईत् *f.* भई *f.*

Avadhi. 1. भये *m.* 2. भये *m.* 3. भये *m.*
भै *f.* भयित *f.* भयेनि *f.*

Riwâi. 1. 2. 3. भयेन, भयेन्ह.

Bhojpuri. 1. भोईली, भैली, 2. भैलह, 3. भैलह.

The verbal affixes are the same as those in the ordinary verb explained at § 33. Chand uses the same form as in Braj and

¹ Kanauji may be taken to mean the speech of the country between the Ganges and Jumna, the heart of the Hindi land; Braj, that of the right bank of the Jumna; Old-Pûrbi, of the country north of the Ganges from the Gandak river eastwards; Avadhi, that of Oudh (Avadh); Riawâi, of the country south of the Ganges and between the Chambal and the Son rivers. Braj and Old-Pûrbi are the dialects in use in the mediæval poets generally.

Kanauji, thus भयो कोटि तामस ताम । “He *became* violently disturbed with anger” (Pr. R. i. 48), अनंगपाल भयो राज । “Anangapâl *became* King” (iii. 17), पुत्र कथा ज्यों भई । सनी तुं कहौ अपुत्रह । “How the former matter *happened*, listen while I tell the wonderful tale” (iii. 15), पुत्र होत भई मृत । “While the son was being (born), she *became* dead” (i. 170), भए आदि अंत कविता जिते । “As many poems as *have been* (written) first and last” (i. 10), भए विवस लोग चारख उ ताप । “The folk *became* distressed, (being) wounded and heated” (xxi. 5). Contracted मन भौ हास कवन पुनि आर्य । “Daughter *became* (arose) in her mind, then after pity came” (iii. 10). The use of this tense is so common in Chand as to supersede the other form of the preterite *हूँ* to a great extent.

A few examples may be added from Kabir: दुतिचा नाम पारवति भयज । तप करता संकर को दयज । “Her second name *was* Pârvatî, the ascetic (*i.e.* Daksha) gave her to Śankara” (Ram. 26, 5), येके पुरुष येकही नारी । ततिं खनि घान भी चारी । “One male (energy), one female, from them *were produced* four kinds of living beings” (*ib.* 6), एक अंड ओंकार ते यह सब जग भयो पसार “From one egg, the word *Om*, all this world *has been created*” (*ib.* 8). In these three quotations all three forms of the participle are used side by side.

Tulsi Das does not confine himself to Old-Pârbi forms, but uses, also, those classed above under Braj, as भयीं बहोरि भयो तेहि खारा “It filled again and thus *became* salt (*i.e.* the sea)” (Lanka-k. 3), सेतुबंध भर भीर जति । “The Setubandh *became* very crowded” (*ib.* 10). But the Pârbi form is more common, as in माघ नार पूछत अस भयज “Bowling his head, thus he *was* asking” (Kis-k. 2), करि दंडवत कहत अस भयज “Making salutation, thus he *was* saying” (Ar-k. 259). The contracted form is also very common, as भे मन मुदित पाइ प्रिय साधू । “He *became* (or *was*) enraptured at meeting with the beloved” (Ay-k. 441).

Closely connected with the Bhojpuri भैल is the form भैल, used by the half-Bengali half-Maithil poet Bidyapati, as in शून भैल मन्दिर शून भैल नगरी ॥, शून भैल दशदिश शून भैल सगरी ॥ “Empty has become the temple, empty has become the city, empty have become the ten regions, empty has become everything!” (Pr. K.S. 118), कोकिल ककरवे मति भैल भोरा । “From the sound of the koil’s notes my mind has become distracted” (ib. 120). It does not vary for gender or person.

I am not aware of the existence in any of the other languages of this type with the initial *bh*. It is, as far as I have been able to ascertain, confined to the rustic Hindi dialects mentioned above. In all other respects Hindi keeps to the type *ho*, like the cognate languages.

The aorist has the following forms:—

	SINGULAR.			PLURAL.		
Hindi.	1. होऊ	2. होए	3. होए.	1. होएँ	2. होओ	3. होऐँ.
P.	1. होवां	2. होविं	3. होवे.	1. होये	2. होवो	3. होव.
S.	1. ऊआ	2. ऊऐ	3. ऊए.	1. ऊँ	2. ऊओ	3. ऊअनि.
G.	1. होउ	2. होय	3. होय.	1. होरवे	2. होओ	3. होय.
M.	1. होई	2. होईस	3. होई.	1. होऊँ	2. ह्रा	3. होईत.
O.	1. होएँ	2. हेउ	3. ऊए.	1. हेउ	2. ऊअ	3. ऊअति.
B.	1. हए	2. हउ	3. हय.	1. हए	2. हओ	3. हन.

In Hindi this tense, as mentioned before, is frequently used as a potential in all verbs, and especially so in *ho*, where, owing to the existence of an aorist with signification of “I am,” etc., from *as*, the tense derived from *ho* is more usually employed to mean “I may be.” The Pârbatia or Nepali dialect also uses this tense as a potential, thus—

Sing. 1. हौं, 2. होस, 3. हो. Pl. 1. हौं, 2. हो, 3. ऊन.

Several peculiarities call for notice in this tense. In classical Hindi there is the usual diversity of practice always observed in stems ending in *d* or *o*, as regards the method of joining the

terminations. Thus we have for 1 sing. होँ in addition to होऊँ; 2 and 3 sing. are written होए, होय, होवे, and हो; 1 and 3 pl. होएँ, होय, होवें, हो; 2 pl. हो as well as होओ, which makes it identical with the same person in the aorist of *as*.

Dialectically the chief peculiarity, which, like most dialectic forms, is merely an archaism preserved to modern times, consists in the hardening of the final *o* of *ho* into *v*. This is observable in the Rajputana dialects, and partially also in that of Riwā (Kellogg, p. 233).

SINGULAR.

PLURAL.

Rajp. 1. होऊँ 2. हो 3. हो

1. होओ 2. होओ 3. हो

Riwā. 2. होव 3. होव.

2. होव 3. होव.

This peculiarity is more marked in the simple future noted below. It also occurs in M., where the aorist, as shown above, when used as a past habitual = "I used to be," takes the terminations of the active verb; but when used as a simple present, those of the neuter, as—

Sing. 1. होय 2. होस 3. होय. Pl. 1. होँ 2. हो 3. होत.

The same combination occurs throughout this tense when used negatively = "I am not," as—

Sing. 1. नहो 2. नहोस 3. नहो.

Pl. 1. नहोँ 2. नहो 3. नहोत (नहोत).

and in other parts of the verb affirmative and negative.

In Sindhi this root is throughout shortened to *hu*, and when the vowel is lengthened by the influence of affixes, it becomes *hū*, rarely *ho*, except in poetry, where 3 sing. होए is met instead of होए. The *j*, which in some forms of Prakrit is inserted between the stem and its termination, appears here also, as—

Sing. 1. होवा 2. होवे 3. होवे. Pl. 1. होवू 2. होवो 3. होवनि.

Oriya sometimes shortens *o* to *u*, but in that language the distinction in pronunciation between these two vowels is so

slight that in writing also the people often confuse the two. In a great part of this verb, however, the *o* is changed to a very short *e*. This is generally, but not always, due to a following *i*, where, from the shortness and indistinctness of the *o*-sound, $o + i = a + i = ai = e$. Thus 2 sing. is in full होउ, though generally pronounced *ho*. In Bengali the *o* is generally written *a*, that vowel having in B. usually the sound of short, harsh *o*, like the *o* in English *not*, *rock*, etc. Thus it comes to pass that हय and हन may be regarded, either as shortened from होय and होन respectively, and thus derivable from *ho*, or as equivalents of H. है and हें, and so to be referred to *as*. In practice, certainly, the meaning in which they are used favours the latter hypothesis.

The imperative in H. is the same as the aorist, except 2 sing., which is simply हो "be thou." In the Rajput dialects the 2 sing. is हूँ, 2 pl. होवो; the former occurs also in Chand as a 3 sing. in सब बोलि कह्यो हूँ सिद्धि सिद्धि । "All speaking, said, 'May there be success, success!'" (i. 178) The Riwa dialect has 2 sing. हुआ, 2 pl. हुआ, like the present.

P. 2 sing. हो, 2 pl. होवो. S. has 2 sing. हो and होउ, 2 pl. हो and ऊवो. G. for 2 sing. and 2 pl. both हो.

M. Sing. 1.	होऊँ	2. हो	3. होवो, होऊ.
O. „ 1.	ऊएँ	2. हो	3. हेउ.
B. „		2. होउ, हउ	3. हउव.
M. Pl. 1.	होऊँ	2. हुआ	3. होवोत, होऊत.
O. „ 1.	हेउँ	2. ऊव	3. हेउतु.
B. „		2. हउ	3. हउन्.

The respectful form of the imperative follows that of the other verbs in the various languages. H. here inserts ख, making होखिये "be pleased to be," G. होखे.

Nepali has somewhat abnormally 2 sing. हस, 2 pl. होस.

The simple future in G. is formed according to the usual

rule; but here again we meet the tendency so common in B. and O., to express the *o* sound by *a*, so that side by side with the regular forms होईय, होये, etc., we have also sing. 1. हरैय, 2. हये, 3. हये; pl. 1. हरैयुं, 2. हयो, 3. हये, which we must apparently pronounce *hōish*, *hōshe*, etc.

The simple future in old and rustic Hindi is regularly formed, as होइहीं "I shall become," etc.; but in this tense the employment of the type है is very common, both in the poets and among the peasantry of the western area. Thus—

	SINGULAR.			PLURAL.		
Braj.	1. हैहीं	2. है	3. है.	1. है	2. हैही	3. है.
West Rajp.	1. है	2. हैही	3. हैही.	1. हैही	2. हैहो	3. हैही.

We have also the curious transitional form of East Rajputana which approaches so closely to G.—

Sing.	1. हैखू, हैवू	2. हैसी	3. हैसी.
Pl.	1. हैखा, हैसा	2. हैखो, हैसो	3. हैसो.

Further details of these dialectic forms will be found in Kellogg's admirable grammar. When the wilder parts of the country, at present little known to Europeans, shall have been more fully explored, we may expect to obtain many finer gradations of transition; for all over India the Gujarati proverb holds true, "Every twelve *kos* language changes, as the leaves change on the trees."

The Braj form is interesting to students from the fact of this dialect having become at an early date the traditional literary vehicle of the Krishna-cultus, and thus to a certain extent a cultivated classical language. Its forms, however, are found in Chand long before the revival of Vaishnavism. He uses the full form होइहे, a shortened form होहि, and the Braj है. Also occasionally होइ in a future sense, which is probably a form of the 3 sing. aorist for होए (हए). Examples are प्रहै होइहे तिन बंसह । "His race shall become extinct" (Pr.-R. iii.

29), होहि जदवनि सपूतह । “The Jadavani *shall be* with child” (i. 249), दिवस पंच के अंतरे । होइ सु दिखी पति । “In the space of five days, he *shall become* lord of Dilli” (iii. 411), ह्यआ न चीर छेई न कोइ । “There has not been, and there *shall not be*, any (like him)” (i. 331).

To Tulsi Das, Kabir, Bihari Lal, and all the mediæval poets होरहि, होरहि, होहि, and होई are the forms of the ordinary regular future; होगा is very rarely met in their pages, if at all. Instances are, भये जे अहहिं जे होरहि आने । “They who have been, are, and shall be hereafter” (Tulsi, Ram. Bal-K. 30), होरहि यही कल्याण अब । “Now this good fortune will be (will happen)” (ib. 82), अब ते रति तव नाथ कर होरहि नाम अनङ्ग । “Henceforth, Rati, the name of thy lord shall be Ananga” (ib. 96). The form छेई does not appear to be used by Tulsi Das, though in Bihari Lal the participle छे is common; this latter poet’s subject does not give much occasion for the use of the future. बड़रि जनम न होरहि ताको “There shall not again be birth to him (he shall escape the pain of a second birth)” (Kabir, Ram. 57). In the majority of the poets the forms *hvai* and *hoi* seem to be regarded as virtually the same, and they use indifferently the one or the other as it suits their metre. There is unfortunately as yet no critically prepared or corrected edition of the texts of any of them, and owing to the mistaken policy of the Government, by which artificial works written to order have been prescribed as examination tests, the genuine native authors have been entirely neglected.

§ 67. The participial tenses are formed as in the ordinary verb. The present participle is in Old-H. ऊवंत, as in Chand हसत ऊवंत निवारि “Laughing *being* prevented” (Pr.-R. i. 6). In modern H. the classical form is होता *m.*, होती *f.*, Braj होतु; and in most of the rustic dialects simply होत indeclinable. In the Rajputana dialects the form छेतो is found. The other languages have P. ऊंदा, S. हंदा, G. होतो, M. होत, होता,

होताना, O. हेव, B. होवते, though really the locative of a present participle is used as an infinitive.

The past participle is in H. one of the old Tadbhava class mentioned in §§ 46, 47, and as such takes its type from Skr. भूत, H. हुआ. The vowel of the stem is in the present day commonly pronounced short ऊआ, and this practice is not uncommon in the poets. P. होआ, S. ऊओ, G. होओ, होओ, होयओ.

M. has a strange participle झाआ, which may be explained as phonetically resulting from an older form झाआ, shortened from होआआ. I can trace nothing similar in any of the cognate languages, though the change from झ to झ is perfectly regular. In the poets a form आआ is found, and even आआआ. These types have led some writers to regard this participle as derived from the root आ. This, however, is very doubtful. Tukaram always uses आ°, as आबि पुरसे नवस । धन्य आआ हा दिवस । "To-day our vows are heard, blessed *has become* (is) this day" (Abh. 508).

O. होर, हेआ, B. होरव, हरव.

The future participle is in M. झावा, O. हेव, B. हरव, contracted to हव (hōbō).

These participles serve as tenses, either with or without the remains of the old substantive verb, just as in the regular verb, and need not be more particularly illustrated.

One point, however, deserves a passing notice. The present participle in M. forms with the aid of the substantive verb *as* a regular present, as 3 sing. होतो *m.* होती *f.* होतें *n.* But the slightly different form of this tense, which in the ordinary verb (§ 42) expresses the conditional present, is in the case of *ho* employed as an imperfect. Thus, while the form just given, *hoto*, etc., means "he becomes," the conditional form *hotā*, etc., means "he was." This usage is analogous to that of the G. *hato*, etc., mentioned in § 59, and agrees with a form of preterite used in Braj Hindi, sing. उती *m.*, उती *f.* etc. It has been

suggested that this latter is derived from Skr. भूत; but against such a derivation must be set the fact that *bhūta* had at a very early epoch lost its *t* and become in Pr. *hūam*, *hoiam*, and the like; also that in Chand the *anusvāra* of the present participle is still preserved, as in दुष्य ऊँतो दुष्यमिष भोर । (Pr.-R. i. 49), "Brahman became to Brahman hostile;" and a few lines further on in the same passage दूष्य ऊँतो सिंगिमिष रिष्य "There was one Śringa Rishi."

§ 68. The tenses of the regular verb formed by the additions of parts of the verb *ho* are numerous, but vary in the different languages. In Hindi we have mostly tenses with a general sense of doubt or contingency, in which those compounded with the present participle run parallel to those formed with the past participle. Thus with गिरता "falling," and गिरा "fallen" (*gir* "to fall")—

1. गिरता होऊँ (aorist of *ho*) "I may be falling," which may be called a definite present subjunctive or contingent; as in answer to a question हमारे घर को जाते "Are you going to my house?" one might answer जाता होऊँ "I may be going (but am not sure)."

2. गिरता हूँगा (future of *ho* shortened from होऊँगा) "I shall or must be falling," a future contingent, or doubtful; as in asking राम अबही जाता है "Is Ram coming now?" the reply is, हाँ जाता होगा "Yes, he will be coming," or, "he must be coming," i.e. "I suppose he is now on his way here."

3. गिरता होता "(If) I were falling," conditional present definite. This is very rarely used, but it seems to denote a phase of action which could not, when occasion requires, be otherwise expressed. It may be illustrated thus: राम यदि भागता होता तो मैं उसको रोकता "If Ram were now running away, I would stop him" (but as he is not, there is no need for me to do so). It is the present participle of the auxiliary used in a conditional sense, as in the simple verb.

4. गिरा होऊं "I may have fallen." Also somewhat rare. In answer to तुम ने उसके नाम कबही सुना "Have you ever heard his name?" one might say सुना होऊं "I may have heard it" (but have now forgotten it).

5. गिरा हूँगा "I must or shall have fallen." This is a very commonly used tense. Thus हुआ होगा is a frequent answer where a person is not sure, or does not care; and is almost equivalent to "I dare say," "very likely," "I shouldn't wonder." Also, it indicates some degree of certainty, as राम ने संवाद पाया है "Has Ram received the news?" Answer, पाया होगा "He will have received it," meaning "Oh yes, of course he has," or with a different inflection of voice, "I dare say he has."

6. गिरा होता "(If) I had fallen." Hardly ever used, except in a negative sentence. I do not remember to have heard it in conversation; though an analogous form with the participle of रह may be heard in eastern Hindi, as तुम यदि कल आए रहते "If you had come yesterday." The only instance Kellogg gives is apparently from a translation of the Bible (John xv. 22) जो मैं न आया होता उन का पाप न होता "If I had not come . . . they had not had sin."

Panjabi makes a somewhat different use of the tenses of हो. In this language हो, when used as an auxiliary, has rather the sense of continuance in an act, than that of doubt or contingency. Thus we find the ordinary definite present जाँदा है "He is going," side by side with a continuative present with हो, जाँदा होता है "He kept on going;" also, "He is in the habit of going." So, also, there is a continuative imperfect जाँदा होता था "He kept on going," "He was always going." Similarly, there are two forms of the future, one with the simple future of हो (like No. 2 in Hindi given above) जाँदा होवेगा "He will probably be going," and a continuative form containing हो twice over, जाँदा होता होवेगा "He will probably be always going." Thus, to the question वह कितनाक़ु चिर चले

रहिंदा होवेगा "How long will he be stopping there?" the answer might be, **उधे उह दा घर है उह ता सदा सरबदा उधे रहिंदा ऊंदा होवेगा** "His home is there, he will probably always be stopping there." With **जे** "if" prefixed, the tense **जांदा ऊंदा** means "If I were in the habit of going."

Parallel to the above are two tenses with the aorist of *ho*: **जांदा होवा** "I may be going," and with "if" prefixed, "If I should be going;" and **जांदा ऊंदा होवा** "I may be constantly going," "If I should be always going."

With the past participle they combine the present participle of *ho*, as **रक्खिआ ऊंदा** "I would have put," and conditionally, **जे में रक्खिआ ऊंदा** "If I had put," "If I should have put;" as in **उह जे रुपईआ बणीए दे हत्य दिता ऊंदा ता सानु निखिआ ऊंदा** "If he had given the money into the care (lit. hand) of the merchant, then we should have got it."

There is also a combination of the past tense with the aorist of *ho*, as **निआ होवे** "He may have gone," or, "If he has (perchance) gone."

Colloquially, they frequently also insert **होइआ** pleonastically in phrases where it is difficult to attach to it any definite meaning. Thus **उन बखिआ है** "he has sent," and **बखिआ होइआ है** "he is having sent." In this latter phrase there is, perhaps, implied the idea of the action having been performed some time ago, and being still in force, so that it harmonizes with the generally continuative meaning of *ho* as an auxiliary in Panjabi. Also, though it is not noticed in the grammar, I remember having heard frequently this word *hoïd*, repeated probably for emphasis, as **मारिआ होइआ होइआ** "beaten" (repeatedly, or very much indeed).

In Sindhi the present and past participle are both compounded with the aorist of *ho* to form potentials, thus—1. **हचंदो ऊए** "he may be going;" 2. **हजिओ ऊए** "he may have gone." There does not appear to be in this language so strong a sense of doubt, or of continuance, in these combinations, as in

H. and P., probably because *ho* plays a more important part in S. than does *as*, which is represented by only one tense, or *achh*, which is not represented at all.

3. **हचंदो हो** "he was going." This is the present participle of the verb with the preterite of *ho*.

4. **हसिचो हो** "he had gone." The past participle with the same. These two are exactly parallel.

5. **हचंदो ऊंदो** "he will be going." Definite future, made up of present participle with future of *ho*.

6. **हसिचो ऊंदो** "he will have gone." Past future, the past participle with the same. These two are also exactly parallel.

In the passive phase of active verbs there are also six tenses formed by the same process, whereof 2, 4, and 6 are the same as in the active, or, in other words, these two tenses may be construed either actively or passively, according to the structure of the sentence. Trumpp gives them twice over, probably for this reason :

1. **छड़िबो ऊए** "he may be being released." Future participle passive (§ 51) with aorist of *ho*.

3. **छड़िबो हो** "he was being released." The same with preterite of *ho*.

5. **छड़िबो ऊंदो** "he will be being released." The same with future of *ho*.

Gujarati employs *ho* in the following tenses (Taylor, p. 92), mostly dubitative (*chaḍ* "ascend") :

1. Present participle + aorist, **चउतो होच** "he is ascending." Definite present.

2. The same + future, **चउतो हउ** "he may be ascending." Contingent present.

3. The same + pres. part. indeclinable, **चउतो होत** "(if) he were ascending." Subjunctive present.

A parallel group with past participle :

1. Past p. + aorist, **चउयो होच** "he has ascended." Definite preterite.

2. The same + future, चढ्यो ह्यो "he may have ascended."
Contingent preterite.

3. The same + pres. p. ind., चढ्यो होत "(if) he had ascended."
Subjunctive preterite.

The same combinations may be formed with the p.p. in *elo*, as चढेलो होय, but there does not seem to be any very great difference in the meaning.

Also a group with future participle; in the form *vdno* (see § 52)—

1. Fut. p. + aorist, चढवानो होय "he is about to ascend."
Definite future.

2. The same + future, चढवानो ह्यो "he may be about to ascend." Contingent future.

3. The same + pres. p. ind., चढवानो होत "(if) he were about to ascend." Subjunctive future.

An example of the use of the last of these tenses is ते मयें कोडवानो होत तो कोडते "If he were going to (or had intended to) release me, he would have released me (long ago)." Three similar tenses are formed by combining the three above parts of the auxiliary with the participle in *dr* or *dro*, which, as in Marathi, is rather the noun of the agent, and will be discussed further on (§ 75).

Compound tenses in Marathi are formed so largely by the auxiliaries derived from *as* and *achh*, that there is comparatively little left for *ho* to do. It is used in the following tenses:

Imperfect, made up of present part. and imperfect of *ho*, as तो येत होता "he was coming."

"Incepto-continuative" imperfect, as the grammar-writers call it, made from the present part. and the preterite of *ho*, as तो बोलता द्यावा "he began to speak." This is rarely used.

Future preterite formed by the future participle and imperfect of *ho*, as मी लिहिणार होतो "I was to have written," i.e. "It had been arranged that I was to write under certain circumstances." The example given is मी काळ आपणा वडे घेणार

होतों पण शरीरत विकृतो झान्नामुठें घरोच राहिलो " *I was to have called* (yeñâr hotân) on you yesterday, but in my body illness having been (*i.e.* feeling unwell), I stayed at home."

Future continuative composed of the present participle and future of *ho*, as तो बोलता हीरेच "he will begin to speak (and go on speaking)."

Imperfect subjunctive, from the subjunctive (future pass. part.) and imperfect of *ho* used in the *Karma prayoga*, as तू सांगवें होति "you should have told," lit. "by you to be told it was." This may also be expressed by using पाहिजे "ought," as मला चालवें पाहिजे होति "I ought to have walked."

Another preterite phrase is formed by adding the imperfect of *ho* to the neuter genitive of the future pass. part., as मला चालायाचें होति "I had to walk," *i.e.* "I was obliged to walk."

It will be seen that all these instances of the use of *ho* as an auxiliary are rather elaborate verbal phrases than tenses, ingenious and successful attempts at filling up the gap caused by the loss of a large range of synthetical tenses and participles from the earlier stage of language.

This verb is not used as an auxiliary in O. or B., though it is used as an ancillary to form a pedantic sort of passive with Tatsama p.p. participles, as B. प्रेरित होइते, O. प्रेरित हेवा "to be sent." This, however, forms no part of the actual living languages of either Orissa or Bengal, and may be passed over with just this much notice.

§ 69. *STHĀ*. The Pali and Prakrit forms of the various tenses of this verb were given in § 12, where also the principal parts of the verb in S. G. and O. were given. In Hindi there is only one part of this verb in use as an auxiliary, namely, the participial tense *thā* "was," sing. था *m.*, थी *f.*; pl. थे *m.*, थीं *f.*¹

¹ I had formerly connected this tense *thā* with G. and Braj *hato* and been thus led to refer it to *as*; but further research, aided by the dialectic forms brought to light by Kellogg and others, has led me to abandon that view, and to adopt that given in the text,—*dies diem docet*.

This form is, I believe, shortened from **बिबो**, and that again from the Skr. p.p.p. **बिबित**. It is therefore analogous to the shortened forms of other p.p. participles so largely employed in the modern languages. We saw in Vol. II. p. 275, how the genitive postposition *kā* had been evolved by a long and varied process from Skr. *kṛita*; so, also, *gā* in the H. and P. future from *gata*, *bhā* in Old-Hindi from *bhūta*, *lā* and *la* in M., and other futures from *lagna*; and in exact parallelism to these is *thā* from *sthita*.

The Kanauji Hindi has sing. **बो** *m.*, **बी** *f.*; pl. **बे** *m.*, **बी** *f.*; but the Garhwali still preserves a fuller type in sing. **बयो** *m.*, **बी** *f.*; pl. **बया** *m.* Nearer still to *sthita*, and with incorporation of the Skr. root *as*, so as to make a regular imperfect, is the Nepali "I was," etc.—

Sing. 1. **बिया** 2. **बिस्** 3. **बिया**. Pl. 1. **बियुं** 2. **बियौ** 3. **बिया**.

Nepali is not an independent language, but merely a dialect of Hindi. The people who speak it call it Pârâtiya or mountain Hindi; it may therefore appropriately be taken into consideration in arguing as to the origin of Hindi forms. **चा** is used in Hindi in two tenses only.

1. With present participle, **बोला चा** "was speaking." Imperfect.

2. With past participle, **बोला चा** "had spoken." Pluperfect.

In P. **सा** is occasionally used, though **चा**, in its numerous forms, is far more common. This verb is also used with a full range of tenses in Sindhi. Trumpp¹ calls it an auxiliary, but I can find no instances of its being used to form tenses of the ordinary neuter or active verb like *as* or *bhū*, and it takes parts of the latter to form its own compound tenses. There are, however, two parts of *sthā* in use as auxiliaries in Sindhi, the former of which **बो** probably = **बिबित**: *nom.*, and the latter

¹ Grammar, p. 305.

जे = स्थिते *loc.* जो agrees with the subject in gender, and is used to form with the aorist an indefinite present—

Sing. 1. हवां जो *m.* हवां जी *f.*

Pl. 1. हवूं वा *m.* हवूं बिज *f.*, "I go," etc.

This auxiliary differs from all others in the seven languages, in that it may be put *before* the principal verb. जे has the same peculiarity, and is used to make a continuative imperfect with the past participle of the principal verb; it does not vary for gender or person. Thus—

Sing. 1. हवितसि जे 2. हविए जे.

Pl. 1. हविआसी जे, etc., "I used to go," or simply "I was going."

Examples are—

ब आबूं बार जे लार जे विडहूं "Two women *were* quarrelling (*the vidahyūn*) about a child."

हकिडा ब जया परे परहेहि जे बिआ "Two men *were* going (*the bid*) to a foreign country."¹

Here the auxiliary precedes, and with reference to the suggested origin of this auxiliary from the locative *sthite*, it is more natural that it should do so, for the verb, whether in a simple or compound tense, naturally comes last in the sentence, so that the phrase "I am (in the act or condition of) having gone," is rendered "in having been, I am gone."

G. has also the full verb in all its tenses, and it may apparently be used as an auxiliary just as *ho*. As regards meaning, जवूं is more powerful than होवूं; the latter, also, is more powerful than जे. There are thus three grades of substantive verb. जे "he is," is merely the copula; होय "he is, or becomes," is a definite expression of existence; जाय "he remains," is positive and prolonged existence. The distinction,

¹ Stack, Grammar, pp. 134, 135.

as pointed out before, is analogous to that between *ser* and *estar* in Spanish.

बहु forms compound tenses by taking parts of होव as auxiliaries, just as the ordinary verb, thus—

Imperfect बतो हतो, as in ते लढाई बती हतो “That fight was going on.”

Preterite बयो होय के, as in तेनुं मन कठय बयुं होय के “His heart has become hard.”

Dubitative present बतो हये, as in ते हवे परताबो बतो हये “Therefore you may now be regretting,” and so on.¹

In Oriya this verb plays a somewhat different part. It is there used not as a second auxiliary side by side with *ho*, but to the exclusion of it, and forms, with the participles of the principal verb, a range of well-defined tenses, which cannot be expressed otherwise.

1. With the present participle (*kar* “do”) कर “doing”—

a. Aorist of *thā* कर थाए, *karu thāē*, “he is (or was) doing.” Continuative present.

b. Preterite „ कर थिला, *karu thilā*, “he was doing.” Imperfect.

c. Future „ कर थिब, *karu thibō*, “he will be doing.” Continuative future.

2. With the past participle करि “done”—

a. Aorist of *thā* करि थाए “he has (usually) done.” Habitual preterite.

b. Preterite „ करि थिला “he had done.” Pluperfect.

c. Future „ करि थिब “he will have done.” Future past.

The difference between 1a and 2a is very delicate, and rather difficult to seize. *Karu thāē* implies that a person habitually

¹ The examples are from Leckey, Grammar, pp. 76, 81.

does an act, and thus that he was doing it at the time mentioned, according to his usual custom. Thus, to a question **से हाटरे बसु थिला** "Was he sitting in the market?" the answer might be **हाँ सेठि बसु चाए** "Yes, *he always sits* there;" and thus it is implied that he was sitting there at the time referred to. So again, **कबिराज जेते बेठे चासिला मु भबहेउ चाए** "When the doctor came, *I was getting* well," implying that I had been improving before he came, and continued to do so. *Kari thâë*, on the other hand, literally, "He remains having done," implies a habit which is not necessarily in force at the time referred to, as **भारजा प्रति ताहार बड राग होइ चाए** "He is always very angry with his wife," not implying that he is actually angry at the moment of speaking. It is also used of an action which lasted some time, but has now ceased, as **से समयरे बखर बड काँश होइ चाए**¹ "At that time I had a bad cough," implying that he had a cough which lasted a long while, but from which he has now recovered. Both tenses thus imply continuity, but the former indicates continuity still existing, the latter continuity in past time, which has now ceased.

There are similarly two imperatives formed respectively with the present and past participles—

a. **कर चा** "Remain thou doing."

b. **करि चा** "Remain thou having done."

Here, also, the same fine distinction is drawn as in the other tenses. **गोबिंद से काम कर जाउ** "Let Gobind go on doing that work." But, as Hallam well remarks (Grammar, p. 153), "The Oriya very often uses a past participle in his mode of thought, where we should use the present."² He illustrates this tense

¹ Hallam, Oriya Grammar, p. 78.

² I had the advantage of assisting Mr. Hallam when he was writing his grammar, and the definition of this tense was a source of much difficulty and discussion. He consulted a large number of natives, both educated and uneducated, the former as to the *rationalis*, and the latter as to the practice. The latter, without knowing the reason why, often corrected *karu thâ* into *kari thâ* instinctively, and a large range of observations led to his adopting the definition in which I have followed him.

thus : "Suppose a person should say to another, 'Do that work *so*,' and the person addressed should reply, 'I have done it *so*,' and the first speaker should then say, 'Well, always do it *so*,' or, 'Continue to do it *so*,' this last phrase would be expressed by this tense." Ex. gr. :—

तुझे सेहि काम सेमति कर "Do that work *so*."

Answer मु सेमति करिहि जे "I have done it *so*," or, "as (you order) *so* I have done."

Rejoinder कहा सेमति करि जा "Well, always do *so*," literally, "thus having done, remain."

Here, if we used *karu thā*, we should imply that the person addressed was actually doing the work while we were speaking, while *kari thā* is used when he is not actually working.

Lastly, there is a pair of tenses with the conditional—

कर चाँता "he might be doing," or, "if he were doing."

करि चाँता "he might have done," or, "if he had done."

These explain themselves.

Bengali does not employ the primary form of this auxiliary, but has instead a secondary stem derived from it. This is *चाक्*, which is conjugated throughout in the sense of remaining, and partakes of the combined senses of continuity and doubt peculiar to this verb. There are, strictly speaking, no compound tenses formed by this verb, and the method of its employment is rather that of an ancillary verb.

§ 70. *र. १.* This root takes the form *जा*, and is used in H. P. M., occasionally in G. and B., and usually in O., to form the passive voice. G. having a passive intransitive of its own (§ 24), does not often have recourse to this verb, and S. having a regularly derived synthetical passive (§ 25), dispenses with it altogether. When used as in H. P. and M. to form a passive,

it is compounded with the past participle of the principal verb, as (*dekh* "see")—

H. Aorist देखा जाए "he is seen."

P. दिठा जावे.

Imperfect देखा जाचो "be ye seen."

दिठा जावो.

Future देखा जाएगा "he will be seen."

दिठा जावेगा.

So also in M. and O. The various tenses of जा are formed in the same manner as other verbs. When compounded with any other part of the verb than the past participle, *jā* is ancillary, and is used in various other senses.

There has been, in former times, much discussion about this form of the passive, some writers declaring it inelegant, others considering it unusual and opposed to the genius of the Indian languages, while some have even gone so far as to deny its existence altogether. The most discerning inquirers, however, admit it as a form in actual use, though they point out certain circumstances which obviate the necessity for recourse to it. Such are the existence of a large class of neuter verbs, the practice of changing the object into a subject, and figurative expressions like "to eat a beating," *mār khānā*, "it comes into seeing," *dekhne men ātā*, and the like. Speaking as one who has lived in daily and hourly intercourse with natives of India for nearly twenty years, I can testify to the use of this form by speakers of Hindi, Panjabi, Bengali, and Oriya frequently, and even habitually. Idiomatically, many other ways of expressing the passive idea undoubtedly exist, and in some languages, as Bengali and Marathi, *ho* may be used to form a passive. There are phrases and occasions, however, where it would be more idiomatic to use the passive *jā* than any other construction, and we may conclude that, though its use is somewhat restricted, it is erroneous to describe it as always inelegant and unidiomatic, and still more so to deny its existence altogether.

§ 71. By using the expression "compound tense" in a wider sense than that in which it has been employed in the former part of this chapter, we may legitimately include under it that large and varied class of phrases in which two verbal stems are used together to express one idea. In such a combination the first verb remains unchanged, and all the work of conjugation is performed by the second, which acts, so to speak, as a hand-maid to the first. For this second verb I have thought it advisable to employ the term "ancillary," as expressing more clearly than any other that occurs to me, the actual relation between the two. The ancillary verb differs from the auxiliary, in that the former runs through all the tenses of the verb, and the principal verb on which it waits remains unchanged, while the latter only forms certain specified tenses in composition with several parts of the principal verb, being attached now to the present, now to the past or future participle. Thus, the tenses formed by the aid of auxiliaries are integral portions of the primary simple verb. In the case of the ancillary, on the other hand, it, together with the principal verb, forms, in fact, a new verb, which, though consisting of two elements, must be regarded for conjugational purposes as essentially one throughout. Thus, the elements *mār* "strike," and *ḏāl* "throw," combine into the compound verb *mār ḏālnā* "to kill," which is conjugated through the whole range of simple, participial, and compound tenses of *ḏālnā*, *mār* remaining unchanged.

Grammarians have invented many strange names for these verbs with ancillaries, calling them Frequentatives, Inceptives, Permissives, Acquisitives, and many other -ives. It would, perhaps, be simpler not to seek to invent names for all, or any of them, but merely to note the combinations that exist with their meanings. Indeed, it is hardly possible to group them into classes, because, in practice, some ancillaries may be combined with any verb in the language, while others again

can only be combined with one or two specific verbs. Moreover, there are exceptions to the general rule that a verb with an ancillary runs through the whole range of tenses, for some ancillaries are only employed in one tense, or in two tenses; thus *lag*, in Hindi, is usually only employed in the past tense, as *kahne lagā* "he began to say." Some again are formed in only one tense in one language, while they may be used in several tenses in another language.

The subject is a very wide one, for the number of primary verbal stems in the seven languages being small, they are driven to express complicated ideas by combining two of them together. They have also lost the facility of expressing such ideas which is possessed by most original Aryan languages, through the *upasargas*, or prepositions, and can no longer develope from one simple root a variety of meanings by prefixing *pra*, *abhi*, *upa*, or *sam*. Under such circumstances they have taken a number of their commonest verbs and tacked them on to other verbs, in order to imply that the action expressed by the principal verb is performed under the conditions expressed by the added, or, as we may call it, the ancillary verb. As might be expected, however, while the principle is the same in all seven languages, the method of its application, and the particular ancillaries used, differ, to some extent, in the several languages. It will be better to take each ancillary separately, exhibiting the general effect of each as combined with different parts of the principal verb.

§ 72. Ancillaries may be attached not only to other verbs, but even to themselves; the verb to which they are attached is placed in the conjunctive participle, and remains in that form throughout. Another class, however, exists, in which the principal verb is in the infinitive mood, which, as Kellogg justly observes, is not strictly a case of a compound verb, but

that of one verb governing another, and in this view would more properly be regarded as a matter of syntax. Inasmuch, however, as certain well-known and constantly-used phrases of this kind have grown up in all the languages, whose use, to a great extent, supplies the want of regular tenses, it will be better to give them all here, so as to complete the survey of the modern verb in all its aspects. It must be noted, also, that in Hindi, and occasionally in P. M. and G., the conjunctive participle loses its final syllable, and thus appears in the form of the simple stem; that it is the participle, and not the stem, is shown by the analogy of the other languages, and by isolated instances of the preservation of the participial form even in Hindi.

1. दे "give," and ले "take," are in H. widely used as ancillaries, and the meanings which are obtained by their use are somewhat varied. In a general way, it may be said that *de* is added to verbs to express the idea that the action passes away from the subject towards the object, while *le* implies that the action proceeds towards the subject. Thus *de* can, strictly speaking, be used only with actives and causals; and in some cases adds so little to the meaning of the principal verb, that it appears to be a mere expletive. With active verbs examples are—

फेंकना "to throw,"

फेंक देना "to throw away."

निकासना "to take out,"

निकास देना "to turn out, eject."

Thus घर से धान निकासना "he took the rice out of the house," where the idea is, that the man being outside went in and brought out the rice; but in मुझ को घर से निकास दिया है "he has turned me out of the house," it would be understood that the speaker had been forcibly ejected.

रखना "to put,"

रख देना "to put away, lay by."

मारना "to strike,"

मार देना "to beat off."

With causals it is used very frequently, and with scarcely any perceptible change of meaning—

समझाना and समझा देना “to explain.”

गिराना „ गिरा देना “to cause to fall, or to throw down,”

बैठाना „ बैठा देना “to seat, or to put into a seat.”

Perhaps one can sometimes trace in the form with *दे* a sense of the action having been done with some force, while in the simple verb the idea of force is wanting, but in the majority of instances no such distinction could be traced. There is occasionally some additional emphasis, as in the common phrases *दे दो* “give,” and *ले लो* “take,” where the ancillary is added to itself, but these expressions belong more particularly to the Urdu side of the language.

When attached to the infinitive of another verb, *दे* implies permission, as *जाने दो* “let (him) go,” *हम को बैठने दीजिये* “please let me sit down.”

P. uses *दे* in the same way as H., but it does not appear to be so used in Sindhi. In G. it is added to the conjunctive participle of another verb to give emphasis, it also expresses impatience, but, in both cases, like H., with a general idea of the action being from the speaker towards the object. Thus *तजवुं* “to abandon,” *तजी देजो* “let (it) alone!” “let go!” *नाखवुं* “to throw,” *नाखी देजो* “throw (it) away!” But as in H., with the infinitive it implies permission, *जवुं* “to go,” *जवा देवुं* “to allow to go,” *पडवा देवुं* “to let fall,” *खखवा देवुं* “to permit to write.”

M. has the same usage of *दे*; when added to the conjunctive participle it has the same senses as in H., as *लिखन देखे* “to write,” *खखून देखे* “to dig;” in both of which phrases there is only a little additional emphasis implied, or perhaps an idea of finishing and having done with, as “write it off,” “dig it up and have done with it,” as in *टाकून दे* “throw it away.”

With the infinitive it implies permission, as **मला जाऊं दे** "suffer me to go," **बारा सिद्ध देत नाही** "the wind will not let me write."

Precisely similar is the usage in O. and B., as O. **फिटार दिव** "break it open," literally, "having caused to open, give;" but with the infinitive **मते आसिबाकु देला नाही** "he would not let me come."

Bengali uses this verb with the conjunctive to imply completeness or emphasis, as **पुस्तक देखिया दियाहि** "I have seen the book," that is, "I have examined or perused it." With the infinitive it, like the rest, signifies permission, as **आमाके पढिते दिखेन ना** "They did not allow me to read."

2. **ले** is in all respects used similarly to **दे**, but with exactly the opposite meaning, namely, that of the action being directed *towards* the speaker, or the subject. In this construction its meaning is often very slightly different from that of the simple verb. Thus we may say, **पीता** "he drinks," and **पी लेता** "he drinks up," or "drinks down," in the latter case implying a more complete action. With causals it is used when the action is towards the subject, as **राम को हमारे पास बुला लो** "call Ram to me," where the simple verb **बुलाना** merely means "to call." The distinction between the use of *de* and *le* is well shown when added to **रखना** "to put;" thus **रख लो** means "put it away (for your own use)," but **रख दो** "put it down (and leave it)." There is, as Kellogg has shown, a sense of appropriating a thing to oneself involved in *le*.

P. follows the usage of H., but has less frequent recourse to this ancillary. S. uses **निचयु**, which is the same word as *le*, in the sense of "taking away," which in H. is expressed by **ले जाना**, as in **सांदोर समुद्र ले निहोले निचा** "In crossing the ocean they were forcibly carried off" (Trumpp, p. 340). In another instance, however, the meaning is more that of simple taking, **माटाए निचयु** "to bring back," literally, "having caused to return, to take."

In G., the meaning is the same as in H., acquisition, or action towards the speaker or subject, as in समझी लेवुं "to understand," i.e. "to make oneself acquainted with," सीखी लेखो "learn (this)," i.e. "acquire this knowledge."

M., as before remarked, uses ले, where its sisters have ले. It is used freely in all combinations involving the idea of taking, and seems, like many other ancillaries, to be often used pleonastically. Perhaps, however, we ought to make allowance for the trains of thought which, in the minds of native speakers, underlie the expressions which they use, and, in this view, to admit that an idea of taking may be present to their minds in expressions which, in our mode of thought, would not involve such an idea. It is difficult to get a native to concentrate his mind upon what he is actually saying or doing, he will always mix up with his present speech strange undercurrents of nebulous fancies as to what he did or said last, or what he is going to do or say next, and this habit influences his speech and produces phrases which, to the practical European mind, seem unnecessary and confusing. Thus Molesworth (s.v. ले) reckons as pleonastic the use of this ancillary in लान करून आ "quickly having bathed take." Here the word "take" is probably inserted from a feeling that the person addressed is wanted again after he has had his bath. Thus, if you were about to send a man on an errand, and he asked (as a native usually does) to be allowed to bathe and eat first, you might use the above sentence. In Hindi one would use and "to come," in the same way, as झट बसना करके आओ. If you did not use some ancillary or other, it might be understood that you did not want the man's services after he had bathed. In another phrase पोरने हात पोछजन बितना "The child burnt his hand," judging from the analogy of similar phrases in the cognate languages, I feel that if बितना were not used, the person addressed would be capable of supposing that

the child burnt the whole of his hand up, whereas, what is really meant is, that the child got a burn on his hand.

The O. verb **जेना** is used as in H., as **कागव पत्र बुझि नेनुं** "I will take charge of the papers and accounts," where he means that he will take them and study them, it is literally "having understood I will take."

So also with B. **जखो**, as **चिटी पढाइया सरखेन** "they took and read the letter."

3. **जा** "come," **जा** "go," as also the cognate stems in the other languages, when used as ancillaries, stand to each other in the same contrast as *le* and *de*. H. **जा** is not very widely used, and principally with neuter verbs; it implies doing a thing and coming back after having done, and thus has a certain sense of completing an action. Thus **बनना** "to be made," **बन जाना**, or sometimes colloquially, **बने जाना** "to be completely done, successfully accomplished," **खेत को देख जाया हूँ** "Having seen the field, I am come," i.e. "I have been and looked at the field," and he implies, "I have examined it, and am now ready to make terms for the rent of it." The usage is similar in P., though rarely heard.

The equivalent of *à* in S. is **अचक्षु**, pres. part. **ईंदो** "coming," p.p. **जायो** "come." It is used with the infinitive to mean beginning to do, and this usage is thus different from that of H. and P. Thus **वसण अचक्षु** "to come to rain," or, as we should say, "to come on to rain," as—

विजु वसण आरैयू सारंगु चढिओ खेव ।

"The lightnings have begun to rain, the rainy season has ascended (his) couch."—Trumpp, p. 344.

G. **जाव** is used in the sense of coming into action, or into use, becoming, and is used with the present participle, as **बनइतुं जावतुं** "to become spoilt." But far more frequently **जावी**, the conjunctive participle, takes other ancillaries after it.

ये in M. is also used in a potential sense, but generally, as

far as I can learn, with the indeclinable form of the present participle, and with the subject in the dative case; thus it literally means "to me, to you, etc., it comes to do," as **मला जाता येतो** "I can go," lit. "to me going comes." Similar to this is the use of *and* in H. as an independent verb, chiefly in negative sentences, as **उसको लिखापढी आती नहीं** "He does not know how to read and write," lit. "To him reading-writing comes not." So also in O. and B.

4. **जा** "go," is used more frequently, and in a wider sense than *d*. In H. it implies completeness or finality, as **खाना** "eat," **खा जाना** "eat up," **चले जाना** "go away," where the principal verb preserves the termination of the conjunctive participle. In the familiar compound **हो जाना** "to become," the ancillary adds a little distinctness to the idea of the principal. So, also, in **कह**, or **कहे**, **जाना**; thus, if a man is hesitating or fumbling over a story or message, you say **कहे जाओ**, i.e. "Speak out!" or "Out with it!"

When added to neuter verbs (especially the double verbs mentioned in § 18), it seems to add no special meaning, and one may say **टूटना** or **टूट जाना** "to be broken;" **मिलना** or **मिल जाना** "to meet" or "be obtained." Colloquially, and especially in the past tense, the form with *jānā* is far more commonly heard than that without it; thus, for "it is broken," one hears **टूट गया** twenty times for once of **टूटा**. This practice seems to confirm what was conjecturally advanced in § 25, concerning the origin of the use of **जाना** to form a passive, as compared with the Sindhi passive in *ijā*.

Sindhi uses, in a similar way, its stem **वज्जु** "go" (impt. **वज्जु**, p.p. **विज्जो**, pres. p. **वींदो**, **वेंदो**), from Skr. $\sqrt{\text{व्रज}}$, Pr. **वंच**. Thus, **वढी वज्जु** "to take off," **मरी वज्जु** "to be dead," i.e. "to go, having died." **चढी वज्जु** "to ascend," i.e. "to go, having ascended." There is also a phrase in which it is added to **खण्णु** "to lift," as **खण्णी वज्जु** "be off!" "go away!" The

general effect of this ancillary may thus be taken to be that of completeness. Trumpp gives the following examples (p. 340):
 सो जड़िहि बड़ो तड़िहि मरी बिजो "When he was grown up, then he died" (say "died off").
 सूइनि जो सबाह वटु त वोरि बंधे बजें
 "Take the advice of the pilots that thou mayst *pass over* (or pass through and escape from) the flood tide."

Completion or finality is also indicated by *jā* in G., attached to the conjunctive participle, as in H. and P.; when added to the present participle, it implies continuance, as **लखतो जा** "go on writing."

In M. B. and O., this stem is not used as an ancillary.

5. **सक** "be able," is attached to the stem-form or apocopated conjunctive participle of all verbs in H. to imply power, as **चल सकता** "he is able to walk," **कर सकेगा** "he will be able to do." It is rarely, if ever, used alone in correct speaking, though one sometimes, in the eastern Hindi area, hears such an expression as **हम सकेगे नहीं** "I shall not be able." This, however, is probably to be regarded merely as an elliptical phrase for **हम कर सकेगे नहीं** "I shall not be able *to do*."

In P. also it is used always as an ancillary, as **वाच सकता है** "he is able to read," and is conjugated throughout the verb. In S. the corresponding verb **सचयु** is used with the conjunctive participle in the same sense, as **करे सचयु** "to be able to do."

In all these three languages this verb may be added to the inflected form of the infinitive, though in H. and P. this construction is avoided by those who desire to speak elegantly. Still one often hears it, as **जाने सकता नहीं** "he cannot go," and in the eastern Hindi area it is very common, as well as in the Urdu spoken by Musulmans in all parts of India. Among these latter, indeed, *karne saktā* is much commoner than *kar saktā*.

It is used in G. as in H., and may also be used in M., but in this latter language the existence of another method of expressing potentiality (§ 54) renders its use less frequent.

B. and O. do not know this ancillary. In its place they use **पार** in B. with the infinitive, as **करिते पारि** "I can do," in O. with the past participle, and generally with the future of the ancillary, as **करि पारिबि** "I shall be able to do," where we should use the present. Thus in asking, "Can you tell me his name?" one would say **ताहार नाम कहि पारिब**, literally, "Shall you be able to say his name?"

6. **लग्न** "begin" (see § 12). In H. and P. with the infinitive, as **देखने लगता** "he began to see." The ancillary is mostly used in the preterite, indeed almost exclusively so; for **देखने लगता** "he begins to see," would be inelegant, and, I believe, quite unidiomatic. S. uses the same construction, as **रुखने लगिबो** "he began to cry." So also G., as **मारवा लागवुं** "to begin to strike," and M. with infinitive of the principal verb, as **माई लागला** "he began to strike," but also with the dative of the future passive participle, as **करावयास लागला** "he began to do." B. the same, as **करिते लागिल** "he began to do," O. **करिवाकु लागिला**.

7. **चुक** "fail," hence "leave off, cease to do." In H. added to the conjunctive part. in the sense of having already finished, as **खा चुका** "he has done eating," **जब खा चुकेगा** "when he shall have done eating." P. does not use this verb in this sense. S. uses **चुक**, as in **करे चुकयु** "to have finished doing;" but it has also other ways of expressing this idea, as by **रहयु** "to remain," **वठयु** "to take," **निभयु** "to be ended," **बसि करयु** *id.* G. **करी चुकवुं** "to have finished doing." B. the same, as **दिया चुकियाहि** "I have done giving." O. uses **सार**, as **खाइ सारिबि** "I have done eating," **से कर्म होइ सारिला** "That business is quite finished." B. also uses **फेक** "throw," in this sense, as **बलिया फेकिसेन** "They have done speaking."

8. Marathi has two verbs not used in the other languages, **ठेवणे** and **टाकणे**, which are employed in many senses, and the distinction between which appears to be, at times, hard to draw.

The illustrations given, however, show that each word is faithful to its original meaning; ठेक्कें = बापन, and consequently means "put," while टाकें = तान, and means "throw away." These two words stand to each other in the same contrast as ले and दे in H., thus हैं बापन घड़ी करून ठेक्कें "Fold up this cloth and lay it by," ती गाय बांधून ठेक्कें "Tie up that cow" (having tied, put), but तानाची पोची तान देऊन टाक "Give him up his book" (i.e. "give it him and let him go"), तें झाड उपटून टाक "Root up that tree" (i.e. "uproot and throw away").

9. कर "do," is used in the sense of repetition or continuance, in H. with the perfect part., as आया करता "he always comes," तुम क्यों ऐसा किया करते हो "Why do you keep on doing so?" In Sindhi this sense is obtained by repeating the verb in the required tense after itself in the conjunctive participle, as सोई सो हरफु पढिओई ओ पढी "Even that, that letter I read over and over again" (Trumpp, p. 343), where the participle has the emphatic ! added to it. G., like H., uses करवु with the inflected form of the p.p., as कया करवु "to keep on doing," वाचा करवु "to keep on reading." The various uses of *karnā* in forming compounds both with nouns and verbs are so numerous and peculiar, that they cannot be inserted here, but must be sought for in the dictionaries of the respective languages, and, still better, by those who have the opportunity, from the mouth of the people.

10. रह "remain," differs from कर, in that it implies continuance in a state, while कर implies repetition of an action. In H. and P., with the conjunctive participle, as बैठ रहना "to remain sitting," खेल रहते हैं "They are going on with their play;" also with the present participle, as नदी बहती दहती "The river flows on continually," *labitur et labetur*. There is a curious phrase in Hindi, जाता रहना (literally, "to remain going") used for "to be lost and gone," as an euphemism for death; thus मेरा बाप जाता रहा है "My father is dead (has passed

away);” also for loss of things, as **उसका सब धन जाता रहा** “All his property is gone.” I do not find this idiom in the sister languages.

Sindhi uses **रहणु** in the sense of continuance, as **बीदो रहंदो बिचीं मिसिर शाम** “He goes on travelling in fatigue from Egypt and Syria” (Trumpp, p. 344). The same sense is produced by **बतणु** “to turn, wander,” as **बीजलु घोडा चारींदो बते** “Bijalu goes on grazing the horses” (*ib.*). In both cases the principal verb is in the present participle.

G. employs **रेह**, which is its version of **रह** with conjunctive participle for continuance, as **बारी रेहवुं** “to remain doing,” and with the present participle in the sense of completion, as **चढतो रेह्वे** “he ascends completely.”

This ancillary is truer to its original meaning in M., where it implies leaving off, refraining, with the genitive of the future participle, as **मारायाचा राहिला** “he left off beating.” This sense recalls that of Skr. **रहित** = “deprived of.”

B. and O. do not use this verb as an ancillary. B. substitutes for it **चाक्**, and O. **चा**.

11. **पड** “fall,” implies generally accident, as in H. **जानना** “to know,” **जान पडना** “to be found out” (*i.e.* “to be known by an accident”), as **उस का दोष जो जान पड़े तो हम भी नहीं बचेंगे** “If his fault should be found out, then we, too, shall not escape.” So also in G., as **बळणवुं** “to stick to,” **बळणी पडवुं** “to become attached to, to get caught in.” M. uses it with the dative of the future participle, as **तू ज्वरयस झालास म्हणून मला खेपा घालायास पडते** “On account of your being attacked with fever, I *have to* waste my time in travelling,” literally, “to me the throwing away of journeys falls.” Here the sense is that of necessity, as also in **बायको केली तर घर बांधायास पडेल** “If you marry a wife, you will have to set up house.” The same idea is expressed in H. by adding **पड** to the infinitive, as **तुम को जाने पड़ेगा** “You will have to go (whether

you like it or not);" so also in B. **जार्ते पडिब**, where it also implies subjection, or falling into a state, as **धरा पडिब** "he got caught," as **सुन्दर पड़ेके धरा गुनि बिबा पड़े धरा** "Hearing that Sundar had been caught, Bidya falls to the ground" (Bhârat B.-S. 359, where there is a pun on the double use of the phrase), **झुमिया पडिब** "he fell asleep," **मारा पडिब** "he caught a thrashing." The same in O., as **धरा पडिबि** (for **पडि बडि**) "he has been caught."

This verb sometimes precedes the principal verb in the sense of doing a thing accidentally, and is then put in the past participle. In this sense I would explain the sentence quoted by Kellogg (p. 195) **एक बाघ पडा फिरता बा** "A tiger happened to be prowling about," literally, "a tiger fallen was prowling," the word "fallen" being used to express accidentally arriving. In P. the verb takes the form **पड्या** (= पतन), and the p.p. is **पिबा**; thus they say **उह पिबा खादा है** "He is engaged in eating," where the sense is rather that of continuance; when put after the principal verb, it implies setting to work at a thing, as **तुरबा** "to walk," **तुर पड्या** "to set out on a journey." So also in Sindhi, where the verb has the form **पवयु**, the conjunctive participle **पई** or **पेई** precedes another verb with the sense of emphasis or energy, as **वख सो विहार जो पई पुराखो न चिए** "Buy those goods which do not grow old" (Trumpp, p. 341); here **पई न चिए** means rather "do not happen to become," "are not likely to become." **खणी**, the conjunctive of **खणयु** "to lift," is used in the same way, but the two verbs appear to be contrasted much as *le* and *de* in H., *khanî* being used where activity, *pat* where receptiveness or accident is implied. Thus **खणी लिखयु** "to set to work writing," **खखो बजाए** "he sets himself to play (music)." The past participle **पिबो** is also prefixed with much the same effect, as **तंहि में तजिबा खिंखिनि बनि पिबा बिचनि** "In it flashes like lightnings are found" (or "take place," or "appear;" Trumpp, *ib.*).

12. The above are the principal, if not the whole, of the

ancillaries in general use. There are, indeed, a few others, but their use is restricted to one or other of the languages. Thus पाना "to find," is used with an infinitive in Hindi in the sense of being able, or being permitted, to do a thing. The verb in this construction is neuter, as मैं उसको देखने नहीं पाया "I was not allowed to see him," तुम घर के भीतर जाने नहीं पाओगे "You will not be permitted to go inside the house;" so also in B. पढ़िते पाए ना "I am not able to read," that is, not because I do not know how to read, but because I cannot find leisure, or cannot get the book.

डाखना "to throw," is used in H. with verbs implying injury to show that force also was used, as—

मारना "to strike,"

मार डाखना "to kill."

तोड़ना "to break,"

तोड़ डाखना "to dash in pieces."

काटना "to cut,"

काट डाखना "to cut down, hack, hew."

There are, besides, numerous combinations of two verbs, in which the latter of the two does all the work, the former remaining unchanged; but for these the reader is referred to the Dictionary, though, as far as I have seen, Molesworth's Marathi dictionary is the only one where they will be found fully treated.

CHAPTER V.

OTHER VERBAL FORMS.

CONTENTS.—§ 73. THE CONJUNCTIVE PARTICIPLE.—§ 74. THE INFINITIVE.
§ 75. THE AGENT.—§ 76. SINDHI VERBS WITH PRONOMINAL SUFFIXES.—
§ 77. CONJUGATION OF STEMS ENDING IN VOWELS IN HINDI, PANJABI, AND
SINDHI.—§ 78. THE SAME IN MARATHI.—§ 79. THE SAME IN BANGALI AND
ORIYA.

§ 73. THE participles of the present, past, and future, being used in the formation of tenses, it has been found necessary to depart from the natural order of the verb, and to discuss them in Chapter III. There remains, however, a very widely used and important participle, which is not employed to form a tense. From the fact that it is used to connect one clause with another, and thus helps the native speaker or writer to build up those interminable sentences of which he is so fond, it has been called, very appropriately, the Conjunctive Participle. It implies "having done," and the sense of the clause in which it is used remains incomplete until another clause containing a finite verb is added; thus, instead of saying, "Next morning he woke and arose, bathed, ate, dressed, collected his goods, loaded them on his camel, bade farewell to his friend, and started on his journey," the Indian languages would say, "Having woken, having risen, having bathed, having eaten, having dressed, having collected his goods, having loaded them on his camel, having bidden farewell to his friend, having started on his journey, he went."

Sanskrit has two forms of this participle, one in **त्वा**, as **भूत्वा** "having been," the other in **व**, as **संभूय** "having met." Each

of these forms has left descendants in the modern languages, and although the form in *ya* is, in classical Sanskrit, restricted, for the most part, to compound verbs, yet this peculiarity has been overlooked in the spoken languages, and simple verbs, as well as compound ones, are treated as having this form also.

Thus in Prakrit we find श्रुविष्ठा = Skr. श्रुत्वा "having heard," as well as निष्क्रमिष्य = निष्क्रम्य "having gone out." So also ददृष्य = दत्त्वा "having given," चोरिष्य = चोरयित्वा "having stolen," गदुष्य = गत्वा "having gone," सिंचिष्य = सिञ्चत्वा "having sprinkled," नेषिष्य = नेषीत्वा "having taken."

In Old-Hindi this participle ends in *i*, as करि "having done," चलि "having gone," which is apparently the Prakrit form with loss of the final *a*, thus—

सुनि कगनर नृपराज प्रसु ॥ भी जानन्ह सुभाइ ॥

"Having heard the paper, King Prithiraj was glad, being pleased."

—Pr. R. xii. 52.

Chand, however, in his more archaic passages, uses a form in *ya*, and one in *aya*, as—

भुनति भूमि किय करार ॥

वेद सिंचिय जल पूरण ॥

बीज सवय जय मध्य ॥

ज्मान खंखूर खखूरन ॥

"Taking possession of the earth, like a garden plot,
Irrigating it with the fullness of the Veda, as with water,
Having placed good seed in its midst,
Up sprung the shoot of knowledge."—Pr. R. i. 4.

Here किय "having made," and भुनति किय = mod. भोग करवे "having made (or taken) possession," सिंचिय "having watered," जय = जारय "having placed."

Mediæval Hindi has regularly the form ending in *इ*, as राम वचन मृदु मूढ सुनि "Having heard the gentle mystic speech of Rama" (Tulsi, *Rām. Bālk.* 113), पंडित भूले पंडि गुनवेदा । "Sages having read the Veda erred as to its qualities" (Kabir, *Rām.*

34, 1), भक्ति विमुख जो धर्म सु सब अधर्म करि गायो । “The religion that is opposed to devotion (bhakti), all that *having made* (i.e. having declared), irreligion he sang” (Bhaktamál, Múl. 30).

From the habitual neglect of final short vowels, it results that this participle often appears in the form of the bare stem, as in the verbs with ancillaries given above, and this form, appearing to be not sufficiently distinct, a secondary form has arisen, which is now the ordinary one in modern Hindi. This consists of adding **के**, **कर**, **करके**, **करकर**, and even **करकरके** to the stem, namely, the conjunctive participle of **करना** “to do;” as **देख कर** “having seen,” **जाकर** “having gone.” The first of these forms **के** is softened from **कै**, which, again, is from **करि**, the older form of the conjunctive part. of **करना**, and is used in the mediæval poets and in Braj and the rustic dialects to this day. Thus Kabir बड़ बिधि के बिच बनाई है हरि रच्यो कोड़ा रास । “*Having made* many kinds of appearances (*mâyā*), Hari has arranged the sport and pastime (of the world;” Hindola, 16). It having thus become customary to add the participle of **कर** to all verbs, it has been added to **कर** itself, thus making **करके** and **करकर**, and this reduplicated form again is added to other verbs. In all the dialects we find such forms as **मारिके**, **मारके**, **मार**, **मारि**, and even apocopated as Garhwali **मारिक** and **मारीक** “having beaten.” Kumaoni has a curious compound form **मारिकेर** “having beaten,” which is probably the old form **मारि** with **वेर** “time” (Skr. वेला), literally, “at the time of beating.”

In the case of the common verb *ho*, the conjunctive participle, like the future, takes in Old-Hindi the forms **होइ** and **हूँ**, especially the latter, as **गुरु भक्त एक न्जारो नही हूँ सके** । “Guru-bhakta alone could not remain apart” (*sak* ancillary with conjunctive of *ho* = “could be;” Bhaktamál, 116, 1), **रक्नी चंघ कूप हूँ जाए** “The night becomes as dark as a well” (Kabir, Ram. 16, 4), **मानुस बड़े बड़े हूँ जाये** “Very great men came” (lit. “having become very great;” *ib.* 17, 6).

P. is the same as H., and with the latter closely agrees O., which forms this participle by short *i*, as देखि "having seen." This form also appearing too indefinite, in ordinary conversation they add करि, often pronounced किरि, as देखिकरि "having seen." O. has also another, and in the classical speech the only admissible, form in *ile*, as मारिले "having beaten," which is also used in B., and in both appears to be the old locative case of the past participle, and is thus literally "in having beaten." The old form of the locative case having in O. fallen into disuse, the same has taken place in the participle; thus arise the forms देखिकरि "in having seen," and देखिसार "from having seen," which are respectively the locative and ablative, formed after the modern fashion by adding ठारे and ठार, the initial syllable of which is rejected (Vol. II. p. 274).

B. has, besides the form in *ile*, one in *iyā*, which approaches closer to the Prakrit, as पडिया "having fallen," बसिया "having sat," धरिया "having seized." This latter form, is that which is used to string together long sentences, in preference to the form in *ile*, which is used more in short sentences. Thus Bhārat—

जान हसे पुनः चाहे फिरिया फिरिया ॥

पिंजरैर पाखि मत बेडाय चुरिया ॥

"Another craftily looks, repeatedly turning round,
Like a bird in a cage walks round and round."

—Bidyā-S. 245.

literally, "having turned, having turned, looks," and "having twisted round, walks."

S. has four forms for this participle. Neuter verbs take the ending *t*, as बरी "having returned;" active and causal verbs have *e*, as मसे "having rubbed," both of which correspond to the Pr. ending *ia*. Less widely used is a form in *io* or *yo*, as मोदयो "having returned," धोयो "having washed," which is identical with the p.p.p. Thirdly, the inserted *jya* of Prakrit reappears here, as from खणायु "to lift," खणिये "having lifted."

Lastly, S. follows the example of H., and adds करे, the conjunctive of करु "to do," as करी करे "having returned."

G. resembles S., having its conjunctive in *त*, as होरे "having become." Ordinarily it puts this participle in the objective case, adding the postposition ने, often dropping the anuswāra, as करीने or करीने "having done," देरने "having given." As G. makes no distinction between *i* and *त*, this is often written with short *i*, as देरने.

M. stands quite alone, having its conjunctive in जन, as जाजन "having gone," होजन "having been." This is sometimes written जोन, and in the poets takes an increment, and appears as जनिचा, जोनिचा, as तुम्हापाशीं चन्ही जेजनिचा काय । (Tuk. Abh. 1888) "What is the good of my going to you?" (literally, "I near you *having come*, what?") देखोनिचा वस्त्रे भूषणांचे जन । तात्काळ मरव जेतें मज । "*Having seen* men in fine clothes and ornaments, I am ready to die at once" (*ib.*).

This form is the old Maharashtri Pr. form in जज, shortened from तुज, Skr. त्जानं, accusative of त्जा (Lassen, p. 367), and has undergone singularly little change. I see in this a confirmation of the belief that modern Marathi is really the representative of the Maharashtri Prakrit, for it is only in Maharashtri that the conjunctive in *ūna*, *tūna*, is found. All the prose dialects without distinction take forms of the conjunctive derived from the Skr. *-ya*; this consideration seems to be fatal to the theory (Trumpp, p. 283; V. Taylor, p. 114, § 256) which would derive the G. conjunctive in *ine* from M. *ūna*. Setting aside the absence of any analogy for a change from *ū* to *i* in such a connection, there is abundant evidence that G. is, by origin, a Rajput dialect belonging to that large group of dialects which we roughly class under the name of Hindi, and Śastri Vrajlāl (G. Bh. It. p. 3) points out the great gulf that exists between G. and M., as also the close connection of G. with the northern dialects. We have therefore strong reasons for not looking to M. for the origin of any G. form. The

latter has, like the rest of the eastern Hindi group, Sauraseni for its parent, and the form in *-tne*, when compared with that in *t* in the same language, points clearly to the Sauraseni conjunctive in *iz* with a modern case-postposition *ne* or *nen* added.

§ 74. The Infinitive is, in all the languages, a verbal noun declined throughout all the cases of the noun. Its numerous forms may all be grouped under two general types, which may be called the *Ba*, and the *Na* types respectively.

The *Ba* type is found in the rustic dialects of Hindi, in Bangali, Oriya, and Gujarati, and is declined as a noun. It occurs in the oldest Hindi poems. Chand has it in—

को बिसंब करि रहै । तो ताहि हनिवे को आवै ॥

“If any one makes delay, he comes to strike him.”—Pr. B. i. 198.

उठि करिवे को धायौ ॥

“Rising up, rushed to fight.”—ib. i. 254.

It takes the junction-vowel *i*, and in these passages is in the accusative case. It may be rendered “to or for the purpose of fighting.” This form does not once occur in the Ramaini (रमैनी) of Kabir, and only rarely in his other works. I have noted तरिवे को “to cross over,” बलिबो (बलारवा) “to urge on,” in the Rekhtas. It is more common in Braj, and in Tulsī Das’s Ramāyan, where, besides the form with junction-vowel *i*, as तोरिवे “to break,” occurs also a shorter form in *ab*, as फिरव “to return.” In the dialects (Kellogg, p. 241) occur the following (*mār* “strike”) :—

Braj मारिबौ, East Rajput मारबो, West Rajp. *id.* Old-Pārbi मारब, Avadhi, and Riwaī *id.*

In Gujarati, this is the only form of the infinitive. It is declined as an adjective for all three genders, thus—

Sing. लावबो *m.*, लावबी *f.*, लाववु *n.*

Pl. लावबा *m.*, लावबी *f.*, लाव *n.* “to bring” or “the act of bringing.”

and agrees with the object, as mentioned in § 52, where it is used to constitute a tense. In the neuter singular it performs the functions of a simple infinitive, as गावुं "to sing," करवुं "to do."

In Oriya it is the ordinary infinitive, as बसिबा "to sit," and, though without gender, is declined for case, as—

Gen. बसिबार "of sitting,"	}	एहि बसिबार जामा "this is a place of sitting," i.e. "a fit place to sit in."
Loc. बसिबारे "in sitting,"		बसिबारे किछि हेब नहीं "in sitting nothing will become," i.e. "you will do no good by sitting still."
Acc. बसिबाकु "to or for sitting,"	}	बसिबाकु हेब "for sitting it will become," i.e. "you will have to, or must, sit."
Abl. बसिबाव "from sitting,"		देखिबाकु आसिबा "he came to see."
	}	सेठि बसिबाव सरदी जागिब "from sitting there a chill will attack," i.e. "if you sit there, you will catch cold."

Bengali does not use this form as its ordinary infinitive, having utilized for that purpose the locative of the present participle, as होइते "to be" (lit. "in being"), जाकिते "to remain," जाइते "to go;" but it is used in the genitive case to form a sort of gerund or verbal noun, as बीज बपिबार कास आछे "It is the time of sowing, or for sowing, seed." More common still is its employment with जन्ने, कारख or निमित्ते "for the sake of," as देखिबार जन्ने "for the sake of seeing," करिबार निमित्ते "for the sake of doing."

The infinitive of the Gipsies ends in *áva*, and probably belongs to this group. Paspatis writes *keráva* "to do," *láva* "to take," *dáva* "to give," *sováva* "to sleep," *mangáva* "to ask," *ruváva* "to weep," which may be transliterated perhaps कराव, जाव, दाव, सोवाव, मंगाव, रुवाव respectively. These are words of the Chingana or Turkish Gipsies. Those in Bohemia ap-

parently drop the final *a* and shorten the *d*, as *chorav* "to steal" (चोरव), *kerav* "to do" (करव), *chinnav* "to tear" (चिन्नव). Those in Wallachia appear to pronounce the termination as *ao* (आओ or आओ?), as *jao* "to go" (जाओ), *hao* "to eat" (हाओ), *peo* "to drink" (पेओ).¹

In all these languages the idea of an infinitive glides off imperceptibly into that of a verbal noun, and the *Ba* form thus reveals its origin from the Sanskrit future passive participle in तव्य, from which, as we have seen in Ch. III. § 51, many tenses are formed.

The *Na* type occurs in Hindi, as also in P. S. M. It has two forms in H., one archaic and poetical ending in *ana*, the other modern and classical in *na*. The first of these two forms I would derive from the Sanskrit verbal noun in *anam*, as करण "doing," पतन "falling." It is in frequent use, uninflected, throughout the poets, thus—

पुद्गलतन तिन बंधन बिचारि ॥

"Having plotted to stop his virility."—Pr. R. i. 178.

कियो बखन बी साव ॥

"He made preparation to go."—ib. xx. 28.

जंग बुरन जाखिन बुझार ॥

"To join battle a terrible warrior."—ib. xx. 31.

सख वहीँ मोहि जान दे मारे ॥

"I speak truth, suffer me to go, mother."—Tulsi-Ram. S.-k. 7.

राम सैब वन देखन जाहीँ ॥

"They go to see the hill and forest of Râm."—ib. Ay-k. 91.

It is unnecessary to give more instances of this very common form. It still survives in Kanaui, as मारन "to strike." The other form in न was anciently written नौ, and is always so written in Braj, as मारनौ "to strike," आवनौ "to come." This form I now agree with Hoernle in deriving from the Sanskrit

¹ Miklosich, Zigeuner Europa's, part ii. p. 9.

future participle in *antya*, so that from कर्त्तव्य, through Pr. कर्त्तव्य and कर्त्तव्य, would come Old-H. कर्त्तव्य, M. कर्त्तव्य, and P. कर्त्तव्य. I, however, would refer the S. कर्त्तव्य to the verbal noun in *anam*, because the final vowel is short, and, as in all similar nouns, reproduces the final *o*=*u* of the *a*-stem (see Hoernle's essay in J.A.S.B. vol. 42, p. 59, etc.). The two forms of the infinitive are thus analogous in respect of their derivation, and the fact of the existence side by side of two sets of forms with precisely similar meaning is explained by that of there being two participles of similar meaning in Sanskrit, both of which have left descendants.

Under these altered lights I must withdraw the opinion formerly held by me as to the origin of the infinitive in *nd*. That in *ana* is now obsolete, except in Kanauji, and the *nd* form is declined as a noun in *d*, making its oblique in *e*, as *karne kâ* "of doing," *karne men* "in doing." In M. the infinitive is also declined as a noun of the sixth declension (Vol. II. p. 192), thus gen. *karanyâ châ* "of doing," dat. *karanyâ lâ* "to doing." In Sindhi, however, the infinitive vindicates its claim to be considered as a descendant of the verbal noun in *anam* by exhibiting the declension of masculines (i.e. neuters) in *u*; the oblique ends consequently in *a*, as *ginhana jo* "of buying," *ginhana men* "in buying," etc. This would not be the case were the S. infinitive derived from the participle in *antya*.

M. has an infinitive peculiar to itself ending in *ch*, as मर्च "to die," which is comparatively little used, and only with the present tense. I am unable to suggest any thoroughly satisfactory explanation of this form which does not appear to have any analogy in the cognate languages. It may be the only descendant of the Skr. infinitive in *tum*, with elision of the *t*, but this is somewhat doubtful. To this place must also be referred the B. infinitive or verbal noun in *d*, as कर्त्तव्य "to do," or "the act of doing," which, after stems ending in a vowel, appears as च्वा, the *y* of which is not pronounced; thus हृषीच्वा

pronounced "hōwā," देखोया "dewā." The origin of this form is not clear to me, but it is probably connected with the participle in तब.

§ 75. On the basis of the infinitive in *nd* is formed the agent. This, in Hindi, is made by adding to the oblique of the infinitive the words बाबा, हारा; as करनेबाबा "a doer," देखनेहारा "a seer." Of these the former is apparently Skr. पात्रक "protector, keeper." Thus Skr. गोपात्रक "cowherd," becomes H. ग्वाबा; as to the latter there is some difference of opinion, some would derive it from Skr. धारक "holder," others from कारक "doer." I myself incline to the latter view; the क would be elided when it ceased to be initial, and its place supplied by ह, which is often used to fill an hiatus. This is Trumpp's opinion (Grammar, p. 75), who shows that in S. this form of the agent exists as *hāro* or *hāru*=respectively *kāraka* and *kāra*, as in—

सिर्जयु "to create,"

सिर्जयहारो (ह) "creator,"

लिखयु "to write,"

लिखयहारो (ह) "writer,"

also in its original form of *kāro* or *kāru*, with nouns, as झेड़ो "quarrel," झेड़ाकार "quarreller."

Kellogg (p. 245) refers to the phrase धारन धारय in Chand's first verse as confirming the derivation from धारक; but this identification rests on a translation of that verse very confidently put forward by a writer whose high estimate of himself as a translator of Hindi has not yet been confirmed by the opinion of scholars in general. The translation in this particular instance is extremely uncertain, and no argument can be based on it.

Hindi has also an agent in बैया, as करवैया "a doer," रखवैया "a keeper," which is shortened from बारिया, a dialectic form of बाबा. It is confined almost to rustic speech, though the shorter form बारा is not uncommon in the poets. H. बाबा may be added also to nouns, to imply the doer of an action, or

the person who takes care of a thing, in which latter respect the original meaning of *pālaka* is well preserved. Thus घोड़ेवाला "one who takes care of a horse." So also in P. घरवाला "husband," i.e. one who takes care of or maintains the house, and still more frequently घरवाली *f.* "wife." Sindhi changes ल to र *more suo*, and has वारी, as घरवारो "householder," from घर "house," and दियवारी "giver," from दिखवु "to give," H. देनेवाला.

Chand uses the form in हार, shortened from हारा, to make a sort of future participle, in the verb हो "be." Thus—

होइ होगहार सीता हरन ॥

"The rape of Sita, *which was to be*, takes place."—Pr. R. iii. 27.

Also—

ते कहु होगहार पहचानिय ॥

"Thou knowing something of *futurity*."—ib. xxi. 92.

इनहार एसी लखी । कही बु आरह उपाय ॥

"It is written thus as *destined to be*, the plan which Alha has spoken."
—ib. xxi. 94.

Probably, also, to this place belongs the affix वारी in words like पटवारी "a village accountant," the व being an indication of a lost क, from वारी (कारिन्) "doer."

In M. and G. this form loses its initial consonant, and appears simply as *dra*. In G. it is incorporated into one word with the verbal noun in *ana*, of which, except in this conjunction, no traces remain. Thus from होवु "to be," comes होनार "one who is." But, just as in the Old-H. होगहार, the sense of futurity has usurped the place of the original idea of agency, and *honār* now means "he who, or that which, is to be," as सखि होनार ते होय । शत बीना बीवु नही कोय ॥ "That which in truth is (destined) to be, comes to pass, except truth there is nothing else" (Samaldas, Leckey, p. 64). It also takes the long o, as बनार or बनारो "that which is about to become," from बवु "to become," बननार "that which is able," from

शक्नु "to be able;" and is in practice used simply as a remote future tense, less immediate in its action than the simple future of the *sa* type, but equally common. Thus एतद्वा माटेव जमे तर्ने मारनार "For this very reason we are *about to kill* thee;" पोताना धर्मने कदी छोडनार नशी "He *will never forsake* his religion," in other words, "he is not a forsaker (H. छोडनेहारो) of, or one who is likely to forsake, his religion;" ऊ बीजाने मारीने शुख भोगवनारो इतो "Having killed another, *I was about to enjoy* happiness," literally, "I was becoming an enjoyer" (Leckey, p. 161).

It is probably owing to the absence of any derivative of the verbal noun in *ana* that the grammar-writers have failed to understand the true origin of this form, and have supposed it to be composed of the verbal stem and a suffix *nār* or *nāro*, so that *chhodanāro* is by them divided *chhoda-nāro*, instead of *chhodan(a)-(h)āro*.

A similar misapprehension has occurred in M. In that language, also, *ār*, *ārā*, are used, added to the infinitive in *वे*, to make, not a noun of the agent, but a future participle, so far, at least, as the meaning goes. Thus from करवे come करयार "a doer," and करयारा, obl. करयारे. But these are used in the sense of "one who is about to do," as in G. So येयारे लोक is "the people who are coming," i.e. "who are expected to come." Godbol, at p. 109 of his excellent Marathi Grammar, indicates rightly the origin of this tense, and illustrates it by such nouns as Skr. कुम्भकार, Pr. कुम्भचार, M. कुम्भार. Other grammarians, however, still speak of "the participle in यारा."

This noun, used, as above explained, participially, is employed to form compound tenses, § 62. In H. and P. the noun in *vāld* (not *vāld*) is used in a future sense, as जुह जानेवाळा या "he was just about to go." This is not perhaps a classical phrase, but it is one which one hears a dozen times a day from the mouths of people of all classes.

In O. one also hears a form in *vāld* added to the infinitive,

as पाइवाओवाका "a receiver." I suspect, however, that this is a recent introduction from the Hindi. There is no *va* in Oriya, and in trying to express the sound, they imitate the Bengalis, and put that form of व which it has as the last member of a nexus (the *ya-phala* as they call it), behind an ओ. They pronounce this extraordinary combination *wa*, and not *oya*, as it should be. The natural genius of the language has no form for the agent; instead of saying "the speaker," they would say, "he who speaks," or, if educated, would use the Sanskrit agent in तृ.

B. had, in its original state, apparently no noun of the agent. In modern times, recourse has been had to Sanskrit agents, which have been used whenever required, but colloquially it is easy to do without a *nomen agentis*, by slightly varying the arrangement of the sentence, and this is generally the course pursued. Such forms as कर्ता "doer," दाता "giver," used in literature, are, of course, Sanskrit pure and simple, and as such do not concern our present inquiry.

§ 76. The pronominal suffixes which are peculiar to Sindhi among the languages of the Indian group are also affixed to verbs, and, indeed, much more copiously used in that connection than with nouns. At Vol. II. p. 334, these suffixes, as applied to nouns, were briefly treated; they require more elaborate handling under verbs. It was mentioned, at the place cited above, that in this respect Sindhi allied itself with the neighbouring Aryan group of the Iranian languages, especially with Persian and Pashtu. I am not in a position to analyze the Persian and Pashtu analogies, and with respect to the latter language, though Trumpp has shown (*Zeitschrift d. D. M. G.* vol. xxiii. p. 1) that it is in many respects more closely allied to the Indian than to the Iranian group, yet it is so evidently a border language, transitional between the two, that to admit it to the present work would carry me beyond the limits of my

undertaking. It will suffice merely to notice, without attempting to discuss, the suffixes of that language as they occur in analogy with Sindhi.

These suffixes are used to bring the object of the verb's action into one word with it, and may be thus considered as datives, accusatives, or whatever case expresses the nature of the action of any particular verb. They are the same in form as those attached to nouns, and stand thus in comparison with Persian and Pashto:

	SINGULAR.			PLURAL.		
Sindhi	1. मि	2. इ	3. सि.	1. छं, हं	2. व	3. नि, न.
Persian	1. اَم	2. اَت	3. اَس.	1. مَا	2. شَمَا	3. شَان.
Pashto	1. me	2. de	3. e.	1. mu, um	2. mu	3. e.

Taking the aorist of the active verb as the simplest tense, we find the suffix simply added without effecting any phonetic changes in the termination of the verb. Thus—

Sing. 1. छाँछ छडिचाँ “I let go,” with suff. of 2 sing. छडिचाँइ “I let thee go,” छडिचाँसि “I let him go,” with suff. of 2 pl. छडिचाँव “I let you go,” छडिचाँनि “I let them go.”

Sing. 2. तूँ छडिएँ “thou lettest go,” with suff. of 1 sing. छडिएँमि “thou lettest me go,” and so on.

Pl. 3. हँ छडिनि “they let go,” with suff. of 3 sing. छडिनिंसि “they let him go,” and so on.

The imperative is treated exactly in the same way. The respectful form takes इचाँ in the singular in this connection, not इजे, as छडिचाँमि “Please to let me go,” छडिचाँसि “Please to let him go.”

In the participial tenses a still greater variety of forms results from the change of the termination for gender in the third

person singular and plural. The first person, however, also undergoes changes. Thus, in the present participle used as a future, **हं दुसि** "I shall be," *m.*, becomes **हं दोसा**, and **हं दिअसि** "I shall be," *f.*, becomes **हं दीसा**. So that we get forms—

m. **हं दोसा** "I shall be to thee," **हं दोसासि** "I shall be to him."

f. **हं दीसा** "I shall be to you," **हं दीसानि** "I shall be to them."

So, also, the plurals **हं दासी** *m.*, and **हं दिअसी** "we shall be," become respectively **हं दासूं** and **हं दिअसूं**. The second person remains unchanged, merely affixing the personal suffixes. In the third person *m.* **हं दो** is shortened to **हं दु**, and *f.* **हं दी** to **हं व** or **हं द**; *pl. m.* **हं दा** becomes **हं द**, except with the suffix of the first person plural, as **हं दासूं** "they shall be to us," but **हं दव** "they shall be to you;" *pl. f.* remains unchanged.

The past participle used as a perfect tense undergoes analogous changes. Thus—

1 Sing. *m.* **होसि** "I was," becomes **होसा**, as **होसा** "I was to thee."

„ *f.* **उअसि** „ „ **उईसा**, „ **उईसासि** "I was to him."

1 Pl. *m.* **उआसी** "we were," „ **उआसूं**, „ **उआसूंनि** "we were to them."

„ *f.* **उयूंसी** „ „ „ **उयूंसूं**, „ **उयूंसूं** "we were to you."

The second and third persons remain almost unchanged. In active verbs, however, where only the 3 sing. is used, owing to the objective construction, a somewhat different system prevails. The subject, which in other languages is put in the instrumental, may in S. be indicated by a suffix, and the object being also shown by a suffix, it arises that the verb may have two suffixes at the same time. Thus "I forsook thee," would be in H. **मैं ने तुझ को छोडा**, lit. "by me thee forsaken," where the subject is in the instrumental, and the object in the accusative, case, the verb (*i.e.* participle) being left in the masc. singular, because there is no neuter in H. In M., which has a neuter,

the Bhâva or impersonal construction is used, as **म्या तुवा सोडिहें** "by me to thee released," as though it were *a me tibi relictum* (est). Sindhi expresses this sentence by one word **छडिओमाइ**, i.e. *chhadio-mān-i* = "forsaken-by me-thee." Thus there arises a long string of forms for every possible combination of the agent and the object. A few may be given as examples; a full range will be found by those who desire to pursue the question further in Trumpp (p. 371) :

छडिओमासि "I have forsaken him."

छडिआईसि "he has forsaken him."

विहारिआईसि "he caused him to sit."

बिआऊंसि "they said to her."

बिआईनि "she said to them."

The suffixes denoting the agent are **ई** sing. and **ऊं** pl., which Trumpp considers to be shortened from **इन** "by him," instr. of **ही** "this," and **उनि** "by them," instr. pl. of **ह** "that," respectively.

A curious proof of the antiquity of these complicated forms with suffixes is afforded by the fact, that in connection with them the 3 sing. aorist of $\sqrt{\text{अस्}}$ appears still in its old Pr. form of **अव** (**अति**), § 59. This form exists only in combination with the pronominal suffixes, whereas the ordinary form **आहे** is used both with and without suffixes. Thus they say **आहेमि** and **अवमि** "there is to me," as in the line—

मुझी अवमि नाखही आउ जोहे ता जोरीया ।

"There is to me a secret matter, come near, then I will tell it."

—Trumpp, p. 350.

It is used just as in Latin "est mihi," in the sense of "I have," as **अवमि** "I have," **अवी** (for **अवर**) "thou hast," **अवसि** "he has," **अवूं** (for **अवऊं**) "we have," **अवव** "ye have," **अवनि** "they have." It is incorrect to say with Trumpp (*loc. cit.*)

that *atha* has in S. "been transferred to the plural." The verb remains in the 3 sing. throughout, and takes suffixes of both numbers and all three persons.

In the compound tenses the suffixes are attached to the auxiliaries, leaving the principal verb unchanged. Both single and double suffixes are used in this way, just as with the simple and participial tenses. Thus **किञ्चो होइ** "thou hadst made," **जहिं खिदमतवार (خیدمتگار) खे जगे सेवारीचो हाई** (for **उपारी**) **तहिं ते निहारार्हे** "He looked towards that servant whom he had previously instructed," literally, "Which servant previously by him instructed, to that (one) by him looked" (Trumpp, p. 379).

It is tempting to look for the origin of this habit of using suffixes to the Semitic languages, which, from the early conquests of the Arabs in Persia and Sindh, may have had an influence upon the speech of those countries. On the other hand, however, the presence of a precisely similar habit in Italian and Spanish, seems to show that there exists a tendency to such constructions even in the Aryan family; for I suppose that even if we see in the Spanish forms a trace of Arab influence, no such motive power can be argued for any part of Italy, unless it be Sicily.

In Italian there are separate forms for the suffixed personal pronouns, and when used with a verb in the imperative or infinitive, these suffixed forms are incorporated into the verb; thus they say *rispondetemi* "answer me," *parlategli* "speak to him," *datele* "give her," *immaginarlo* "to imagine it," *offriteci* "offer us." Double suffixes are also used, as *assicuratemene* "assure me of it," *dateglielo* "give it to him," *mandateglielo* "send them to him."

So also in Spanish, *vino á verme* "he came to see me," *vengo á soccorrerte* "I come to help thee," *quiere castigarte* "I will punish you," *dejeme* "let me go," *pasandome* "as I was passing," *escribale* "write to him," *diles* "tell them." Here, also, double

suffixes may be used, as *decirtelo* "to tell it thee," *mostradnosla* "show her to us."

It is noticeable, however, that this habit in Italian and Spanish is modern, and does not exist in Latin, any more than it does in Sanskrit. Is it, then, a result of the confusion of forms that sprung into existence simultaneously with the decay of the old synthetic system, or is it an adoption of a Semitic principle? Diez finds the origin of the suffixed pronouns in shortened forms of the dative and accusative of Latin, which were already in use in the classical period.¹ It remains, however, to be explained how this peculiarity arose in the Romance group, in one member of the Iranian, and two members of the Indian group, only, and nowhere else in all the wide range of the Indo-European family.

§ 77. Having now gone through all the forms of the modern Indian verb, the subject may be closed by some remarks on the way in which the terminations are added to those verbal stems which end in a vowel. So many of these terminations begin with vowels, that a hiatus necessarily ensues, and the modern languages, though they do not, as a rule, object to a hiatus, do in this particular make occasional efforts to avoid it.

Hindi stems end only in long vowels—*ā*, *ī*, *ū*, *e*, *o*. Some grammarians call those stems which end in a long vowel *open* roots, and those which end in a consonant *close* roots. This terminology has nothing to recommend it, and there is no advantage in retaining it. The tenses whose terminations begin with vowels are the aorist, future, imperative, and past participle.

Before terminations beginning with *ū* or *o*, no attempt is made to soften the hiatus, but before *d* and *e* there is sometimes inserted a *य* or *व*. As types may be taken the stems *जा* "go,"

¹ Gramm. d. Romanischen Sprachen, vol. ii. p. 85, *et seqq.*

पी "drink," छू "touch," दे "give," and बो "sow." The aorist of these five is as follows :—

SINGULAR.

1. पाऊं	2. पाए, पावे, पाय	3. <i>id.</i>
1. पीऊं	2. पीए, पीवे	3. <i>id.</i>
1. छूऊं	2. छूए	3. <i>id.</i>
1. देऊं, दूँ	2. देवे, दे	3. <i>id.</i>
1. बोऊं	2. बोए, बोवे	3. <i>id.</i>

PLURAL.

1. पाए, पावें, पाय	2. पाओ	3. पाए, पावें, पाय
1. पीए, पीवें	2. पीओ	3. पीए, पीवें
1. छूए	2. छूओ	3. छूए
1. देवें, दें	2. देओ, दो	3. देवें, दें
1. बोवें, बोए	2. बोओ	3. बोवें, बोए

The common stems *de* and *le* usually suffer contraction by the elision of their final vowel, and one more commonly hears *do* "give!" *lo* "take!" *dūngā* "I will give," *lūngā* "I will take," than the full forms.

The future and imperative follow the same rule as the aorist. In the past participle of stems ending in *ā*, *च्* is inserted before the *ā* of the termination, as आ "come," p.p.p. आ-च्-आ (आया), पा "find," पाया, खा "eat," खाया. But in the poets, especially in Tulsi Das, instead of *च्* we find *य्* commonly inserted. Thus, एहि बिधि राम सबहि समझावा "In this way Ram explained to all" (Ay-k. 457). आवा "came," बनावा "made," पावा "found," गावा "sang," for आया, बनाया, पाया, गाया respectively. Kabir uses both forms indifferently. Thus in Ram. 48, i. पढाया "caused to read," पाया "found," but in the next, Ram. 49, पावा and आवा. In the fem. sing., however, and in the pl. m. and f., the junction-letter *च्* is not used, thus आई "she came," बनाई "she made," fem. sing., आये, पाये masc. pl. As all

causals end in *ḍ*, these forms are of frequent occurrence, and sometimes even an *ḍ* is inserted, as *बनाह्या*. In the old *ha* future, the *ḍ* of the stem and the initial *i* of the termination frequently coalesce into *ḍi*, as—

बहुक दिवस जगनी धर धोरा ।

बपिन्ह सहित ऐहि रघुबीरा ।

निशिचर मारि तुमहि कि ओहि ।

तिऊँ पूर नारदादि जश जेहि ।

“For a few days, mother, sustain thy courage,
Raghubir *will come* with the monkeys,
Slaying the demons, *will carry* thee off;
The three worlds, Nârada and all *shall sing* his praise.”

—Tulsi, Ram., S.-k. 36.

where ऐहि = जाहि, ओहि = जाहि, and जेहि = गारहि; so also we find जेहि “they will find,” for पाहि, mod. पविने (Tulsi, Ram., S.-k. 10). In other places, however, we find the junction-letter *ḍ*, as पावहि, आवहि, etc.

In Panjabi the junction-letter for the aorist, imperative, and future is regularly *ḍ*, as जावे “he goes,” जावेना “he will go,” but before *o* it is omitted, as जाओ “go ye,” जाओगे “ye will go.” For the past participle it is *ḍ*, as होह्या “been,” masc. sing., and is omitted before *e*, as होए “been,” masc. pl. In the three first-named tenses the *ḍ* is regularly inserted in pure P., but in speaking it is now sometimes, under the influence of Hindi, omitted, and देना is heard instead of the more characteristic देवेना.

In Sindhi all verbal stems end in a vowel, those stems, which in other languages end in a consonant, having in that language a short *a* or *i*. In this class of stems, before the neuter infinitive in *जखु*, a *ḍ* is inserted, as प “fall,” infin. पवखु; नि “bow,” infin. निवखु. Before the active infinitive in *रखु* no junction-letter is employed, as म “measure,” infin. मरखु.

Stems, whether active or neuter, ending in *i* and *u*, and sometimes those ending in *o*, shorten those vowels in the infinitive, as—

पी	“drink,”	inf.	पिचयु
पू	“string,”	„	पुचयु
धो	“wash,”	„	धुचयु
रो	“weep,”	„	रुचयु
हो	“be,”	„	हुचयु

but, on the other hand, **हो** “carry,” has infin. **होचयु**; and stems in *d*, including causals, retain the long vowel, as—

भास्हा	“speak,”	inf.	भास्हाहयु
फेरा	“cause to turn,”	„	फेराहयु.

The aorist follows generally the type of the infinitive, retaining the short vowel. In the persons **व** is inserted as in P., except before *u* or *o*; thus **पवा** “I fall,” is declined—

Sing. 1. पवा 2. पवे 3. पवे. Pl. 1. पञ्च 2. पञ्चो 3. पवनि.

The **व** may be dropped before 2 and 3 sing., as **चए** “thou sayest,” or “he says.” The common verb **दिचयु** “to give,” undergoes contraction in this, as in all the other languages; thus 2 sing. **दी** “thou givest,” not **दिए**, 3 pl. **दीनि**, not **दिचनि**.

Verbs ending in *d* insert **च्** before *d*, *u*, and *o*, as **बुढायी** “I grow old,” **बुढायू** “we grow old,” **बुढायो** “ye grow old.”

The imperative and other tenses follow the general rule, which may, for Sindhi, and, to a great extent, for the other languages also, be thus stated; the junction-letters are **व** and **य**, **व** is omitted before vowels of its own organ, as *u* and *o*, and **य** is omitted before *i* and *e*; before *d* both are employed, but preferentially **व** after short vowels, and **य** after long ones.

Thus, in the present participle, which is used as a future, **व** is either inserted or omitted, as—

पवणु "to fall,"	पवंदो "falling."
पिचणु "to drink,"	पिचंदो "drinking."
धुचणु "to wash,"	धुचंदो "washing."

Contraction also occurs, as चवणु "to speak," चंदो (चवंदो) ऊचणु "to be," हंदो (ऊचंदो) डिचणु "to give," डींदो (डिचंदो). The past participle regularly ends in ह्यो or यो, and the inserted च is naturally dropped before it, thus—

चवणु makes चयो, not च्यो.

नवणु " नयो " न्यो (Old-H. नाया).

If the stem ends in a palatal vowel or consonant, the *i* of the termination is dropped, as—

विचणु "to become," विचो, not वीचो = वि + ह्यो.

कुहणु "to speak," कुहो.

सोद्यणु "to inquire," सोद्यो.

Passives naturally drop the euphonic च of the active infinitive before their palatal junction-vowel, as—

चवणु "speak," imperfect चउ, Passive चहवणु "to be spoken."

पवणु "fall," " पउ, " पहवणु "to be fallen."

The stems quoted above, as shortening their radical long vowel before the termination of the infinitive active, naturally retain the long vowel in the passive, as—

पी "drink," पीवणु "to be drunk."

पू "string," पूवणु "to be strung."

धो "wash," धोहवणु "be washed."

There is very little to notice, in this respect, about G. The orthography of that language is still in so unfixed a state, that it is impossible to seize upon any principles as to junction-letters. One writer will insert them, while another omits them, or the same writer will insert them on one page and omit them on the next. Thus we find होए, होये, होच, होच written in-

differently, also **खइये** and **खइए**. Until the natives of that province make up their minds as to how their language ought to be spelt, it is impossible for foreigners to evolve any laws or rules on the subject.

§ 78. Marathi is slightly more sensitive to hiatus, and has a greater fondness for the **य**-sound than the other languages. There exists, consequently, in some persons of certain tenses, a system of Sandhi for Tadbhava words and forms, which differs in its general principles from that prevailing in Sanskrit. The grammar-writers, unfortunately, either omit entirely or only casually note these important combinations. The following remarks are offered as a contribution to the subject.¹

The tenses of the M. verb, whose terminations begin with a vowel, are the aorist, imperative, future, and subjunctive, also the participles present and past, the conjunctive and infinitive. These are for the neuter verb; in the active verb the **इ**, which is inserted between the stem and termination, causes a collision of two vowels in the other tenses also. Verbal stems ending in all the vowels except *a* have here to be considered (**khâ** "eat," **pî** "drink," **ghe** "take").

Aorist, (in modern usage past habitual)—

SINGULAR.			PLURAL.		
1. खाई	2. खाईस	3. खाई.	1. खाऊ	2. खा	3. खात.
1. पीई	2. पीईस	3. पीई.	1. पीऊ	2. प्या	3. पीत.
1. घेई	2. घेईस	3. घेई.	1. घेऊ	2. घ्या	3. घेत.

But in the 3 sing. **चे**, **पी** are used, so also **देस**, **घेस** in 2 sing., and in the 3 pl. the final **ई** is elided. In 2 sing. both **ई** and **ए** are changed to the palatal semivowel before **इ**, though not before **अ**, so that we have **प्या**, **घ्या** side by side with **पीऊ** (not **प्यु**), **घेऊ** (not **घ्यु**).

¹ For the illustrations to this section I have to thank Captain G. A. Jacob, Inspector of Schools, Punâ, who kindly furnished me with details which are wanting from most of the grammars.

In the future there is similarly in 2 pl. खात, खात, घ्यात, and so also in the imperative 2 pl. घ्या, घ्या; ये "come," makes aorist 2 pl. या, future खात, and occasionally one hears ये aorist 3 sing. for the more regular येरे.

In the subjunctive the semivowel occurs again, as घ्यावा, घ्यावा, but यावा simply from ये. This last verb should, by analogy, form घ्यावा, but the double *y* in such a position would be unpronounceable, and a single *y* is therefore exhibited. It must not be supposed that the *e* of ये has simply been dropped.

For the potential the termination of the present वतें might have been expected to be simply added to the verbal stem, as no hiatus would thus be caused. But the origin of this form from the Skr. part. in तव्य renders this course impossible. The त of तव्य having suffered elision, there naturally results an hiatus. Thus from खादितव्य, Pr. खारचञ्ज gives खावव, the first व supplying the place of the lost द, so that in the potential we get not खावतें, but खाववतें. Similarly पीववतें, घेववतें, येववतें, and even in stems ending in ह, as लिह "write," लिहववतें.

Stems ending in *u* preserve the hiatus almost throughout, thus *dhu* "wash"—

Aor. धुरै, धुरैस, धुरै; धुजं, धुआ (but धुत).

Fut. धुरैत, धुरैस, धुजं; धुआत, धुतीस.

Subj. धुआवा or धुवावा.

Pot. धुववतें.

In the present participle only त is added, not रैत or चत, as खात, पीत, घेत, घेत, धुत, and in the past participle the semivowel is generally used, as—

खा p.p. खाखा "eaten."

खे „ खाखा "put on."

भी „ भाखा "feared."

वि „ खाखा "brought forth."

पी „ प्याखा or पिखा "drunk."

Some stems avoid the hiatus by insertion of त, as चेतसा, धृतसा (see § 47), which is also used in some stems ending with a consonant.

The conjunctive is खाऊन, पीऊन, चेऊन, येऊन. These are all the forms in which an initial vowel of a termination comes in contact with a final stem-vowel, and it will be observed that the change of the latter into a semivowel occurs generally before *a* or *ā*, but not before *i* or *ū*. When the stem-vowel is *u* or *o*, the semivowel is added to, not substituted for, the vowel, as in धुवावा, not ध्वावा. From this and other instances in word-building, and in the formation of the case of the noun, it would appear that the labial and palatal vowels are more permanent and less liable to change in Marathi than the guttural vowel.

It is somewhat difficult to follow the author of the Portuguese grammar of the Konkani dialect, in consequence of the peculiarity of the system of transliteration which he uses, and only half explains, but there would appear to be several forms peculiar to that dialect. Thus he tells us that चे makes its past part. *yelo* or *ailo*, which latter he calls "marattismo," as if all Konkani were not Marathi. चे makes *gheilo* (perhaps चेहसा), as well as *ghetlo* (चेतसा). *Qhatā* (खा) makes *ghelo* (खेसा) "outros dizem *ghailo*" (खारसा), he adds, "ambos irregulares," though the latter, from a Marathi point of view, would be more normal than the actually used खासा. Perhaps the author would call it a "marattismo." Generally speaking, it would appear from the specimens of Konkani given by Burnell,¹ that the termination of the p.p. consists of खो, खी, खें, etc., added to the stem without an intermediate vowel, as बसखो "sat" (M. बससा), पडखें "fell" (M. पडसा), राखखी "remained" (M. राखिखी), and the like.

The differences between Konkani and Marathi do not, I

¹ Specimens of South Indian Dialects (Mangalore, 1872).

think, entitle the former to be considered a distinct member of the Aryan group, but rather a dialect of the latter, which has been subjected very largely to Dravidian influences. Parallel to it, on the opposite coast of India, is the Oriya spoken in Ganjam and Vizagapatam, which, though radically Oriya, has, nevertheless, been much Dravidianized by the influence of the Telugu which surrounds it. Both Ganjam Oriya and Konkani Marathi show traces of this influence not only in pronunciation, but even in structure. There is much to be said on this subject, were this the proper place for it, and, from the known results in languages under our own eyes of Dravidian influences on Aryan speech, we might base considerations as to the probable extent and nature of those influences in former times. The subject would require a whole treatise to itself.

§ 79. In Bangali no attempt is made to avoid hiatus, the verbs ending in vowels simply add the terminations without any change. Thus चा "go" (pronounced *já*), makes—

SINGULAR.

PLURAL.

Aorist. 1. चार 2. चारस 3. चाय. 1. चार 2. चाओ 3. चान.

Present चारतेहि, subjunctive चारताम, and so on.

Contraction, however, takes place in the 3 pl. of the aorist, as in चान for चाएन, हन (*hōnō*) for होएन, and in the familiar verb दे "give," almost throughout; thus we have—

SINGULAR.

PLURAL.

Aor. 1. दि 2. दिस 3. देय. 1. दि 2. देओ 3. देन

Pres. 1. दितेहि, etc.

Pret. 1. दिनु 2. दिखिस 3. दिख. 1. दिखाम 2. दिखे 3. दिखेन

Fut. 1. दिब 2. दिबि 3. दिबे. 1. दिब 2. दिबावे 3. दिबेन,

contracted from देर, देरतेहि, देरनु, देरब, etc., respectively. As a rule, however, though in ordinary speech many of the forms of stems in vowels are very much contracted, yet in

writing the full forms are always used. It is only in a few very familiar words that the contractions are admitted into the written style of the present day. The old poets, however, writing more freely and naturally, employ them frequently. Thus Bhârat Chandra, मजुन्दारे संगे निजा घोडा चढाहया "He took Majumdâr along with him, having mounted him on a horse" (Mansingh, 417), where निजा is for नइजा, from नइते "to take." So he constantly uses कय for कहै "says," as कौटाल हासिया कय । कहिते जाव ना हय । "The Kotwal laughing, says, Are you not ashamed to say so?" (Bidyâ-S. 356), also कब for कहिय, as हाय हाय कि कब बिधिरे "Alas! alas! what shall I say to fate?" (*ib.* 360), and दिन for देन aorist 3 sing., as आने दिया कतदुख मध्ये दिन कतसुख "First having given how much pain, they give in between how much pleasure" (*ib.* 359).

The contractions admitted in Oriya are similar to those in Bangali, but the language does not avoid the hiatus in any way; and in both O. and B. the terminations are almost universally preceded by short *i*, which does not combine with the preceding vowel, but in pronunciation often disappears altogether. Thus they say, O. खावु "wilt thou eat?" for खाइवु. In a few words the vowel of the root has gone out, thus from जा "go," we have जिवि "I will go," for जाइवि; from जा "remain," infin. बिबा for बाइबा; पा "find," however, retains its vowel, as पाइवि, पाइवि, पाइबा. Also जा and बा retain their vowels everywhere except in the preterite, future, and infinitive.

CHAPTER VI.

THE PARTICLE.

CONTENTS.—§ 80. ADVERBS NOMINAL AND PRONOMINAL.—§ 81. PRONOMINAL ADVERBS OF TIME, PLACE, AND MANNER.—§ 82. ADVERBS DERIVED FROM NOUNS AND VERBS.—§ 83. CONJUNCTIONS.—§ 84. INTERJECTIONS.—§ 85. POSTPOSITIONS.—§ 86. CONCLUSION.

§ 80. THE seven languages are rich in adverbs, and have a specially symmetrical range of pronominal adverbs, corresponding to the several classes of pronouns. The forms were given in Vol. II. pp. 336–38, in order to show their analogy to the pronouns, but nothing was said in that place about their origin; it will now be necessary to consider them more closely. The pronominal adverbs may be at once assumed to have sprung from the pronouns to which they respectively correspond, by the incorporation of some noun indicative of time, place, manner, and the like. On the other hand, the adverbs which have no pronominal meaning are clearly derived from various cases of nouns, whether substantives or adjectives. Participles, also, in virtue of their seminominal character, are used adverbially, either in their original form, or with certain modifications. Adverbs, therefore, may be divided into two classes, nominal and pronominal, with reference to their origin, and into three general categories of time, place, and manner, with reference to their meaning. To these must be added adverbs of confirmation and negation, and certain little helping words which are more adverbial in their nature than anything else. It is also to be noted that, while on the one hand simple nouns are often used adverbially, on the other hand, adverbs are

capable of being used as nouns with postpositions after them, as in H. तब की बात, lit. "the word of then," i.e. "the matter that took place then," अब के राजा लोग "the kings of now," i.e. "those of the present day."

§ 81. (1). Pronominal adverbs of time.—The near demonstrative is H. अब, G. हवे, M. एह्वा, O. एवे. All these hang together, and are apparently compounds of the Skr. वेत्ता "time," with the type of the demonstrative अ, इ, or ए. The fuller form in O. shows this, it is एते बेठे, which is clearly the locative case of a masculine वेत्ता, literally, "in so much time." G. has prefixed a ह, but many words in G. may be indifferently written with ह or अ; there is, therefore, nothing organic about this letter when met with in this connection. In M. एह्वा also the ह seems to be somewhat anomalous. There are also, however, many other forms for "now" in the various languages, which appear to be unconnected with वेत्ता.

Hindi is mostly, however, faithful to the type in अ; thus in Braj अबै, Marwari अभी, and still more clearly Bhojpuri एवेर, which approaches to the O. एवे. The same type runs through all the pronominal forms, as जब "whenever," तब "then," कब "when." Bhojpuri जेवेर, तेवेर, वेवेर, Braj अबै, तबै, कबै. The Skr. forms यदा, तदा, कदा appear in H. जद, तद, कद, and in the dialectic forms, जदे, जदी, जदू, जदी, जया; as also तदे, etc., कदे, etc.; the forms with the palatal and labial vowels have, I think, arisen from the incorporation of the affirmative particle हो or ह "indeed," of which more further on.

Panjabi ऊब, G. S. हाबे, B. एखन, and a dialectic form in O. उकुब, all meaning "now," are to be referred, as the B. form clearly shows, to the Skr. अब "instant, moment." For the rest of the series P. has जद, तद, कद. S., however, has another type हिंजर, हेर "now," in which we may, perhaps, see the Skr. कात्त "time," combined with the pronoun हिं "this;"

for the other members of the series it has **कड़िहीं** "whenever," **तड़िहीं** "then," **कड़िहीं** "when?" which arise from the Skr. **यदा**, etc., with the emphatic **हीं**, which has changed the preceding vowel into the *i* which is so common in S. They also write **कड़ी** and **कड़िहें** as dialectic variations; also **जाँ**, **ताँ** (but not **काँ**), where the **इ** of **यदा** has suffered elision.

G. has, besides **हवे**, also **हमवाँ**, **हववाँ**, and for the rest **जेवारे**, **तेवारे**, **केवारे**, commonly contracted into **ज्जारे**, etc., in which we see the Skr. **वार** "time." Owing to the G. peculiarity in respect of initial **ह**, we have also **जमवाँ**, and with a modernized form of Skr. **अत्र** "here," **अत्तारे** (**अत्र वारे**) "at this time," "now."

M. is consistent throughout **एव्हा**, **जेव्हा**, **तेव्हा**, **जेव्हा**. In Old-M. forms **जेधवाँ**, etc., occur, showing that the modern **व्ह** is an inversion from **ह्व**. The suggested origin from Skr. **यदा**, by aspirating the **इ** and adding **वाँ**, the termination of the locative (Godbol, p. 75), is unsatisfactory. M. has also a series **जंव**, etc., meaning "while," "as long as," which recalls H. **जब** with inorganic *anunāsika*.

O. has the fuller forms, **जेते जेठे**, etc., and **जेवे** explained above; the former is quite as frequently used as the latter, if not more so. "Time is made for slaves," and not for Oriyas.

B. **जखन**, **तखन**, etc., uniformly, pronounced *jōkhōn* or *jōkhōnō*, etc. H. adds constantly **ही** for emphasis, as **जभी** "now" (**जवही**), **कभी** "sometimes" (**कवही**), and with the negative **कभी नहीं** "never."

For the indefinite pronominal adverb "ever," "sometimes," the other languages have, P. **कदी** (**कदही**), **कदों**, **कदे**, S. **कडहीं**, G. **कदी**, M. **कधी**, B. **जखन**, O. **जेवे**, **जेवेहिं**. All these are repeated to signify "sometimes," as P. **कदी कदी**, M. **कधी कधी**.

The above express definite or quiescent time; for progressive time, whether past, as "since," or future "until," the adverbs above given are used as nouns with case-affixes. Thus H. **जब से** "from now," "henceforth," **तब से** "thenceforth," **कब से**

“since when?” जब से “from the time when,” or with the older affix तें in the poets, as in जब तें राम ब्राहि घर आये । “From the time when Ram married and came home” (Tulsi-Râm, Ay-k. 5), P. बड़ों, S. बड़िहाको, बड़िहोको, बड़िहाकर; where को is probably a shortened form of कर, an oblique from कर, which we may connect with कास “time,” as in हिंकर “now.” The long *ā* or *o* of *jadihā*, *jadiho*, as contrasted with the *i* of बड़िही, seems to indicate an oblique form. G. हमबाधों “henceforth,” चत्वारथों, and apparently also चत्वारथों, and the rest of the series. They also say चत्वार पछी “henceforth.” M. uses मग or मगि, which are not pronominal. Neither B. nor O. have special forms for this idea.

To express “until” in Old-H. जगि, जौ, जौ, in modern H. जग, तखक, and तक, are affixed to the pronominal adverb, as in Chand—

तब जगि कह द्रिद्र तन ।

तब जगि जसु मुहि नात ।

जब जगि हीं आयी नहीं ।

तो पाद न सेवात ।

“Till then, pain and poverty of body,
Till then, my limbs were light (*i.e.* mean),
So long as I came not to thee,
And worshipped not at thy feet.—Pr.-R. i. 276.

Here, as always in H., the negative has to be inserted, and we must translate जब जगि by “so long as.” This idiom is not peculiar to H., but is found in many other languages. In modern Hindi जब तक राम घर को नहीं आवे “So long as Râm comes not home,” *i.e.* “until he comes,” and the same in P.

S. has हसीं or एसीतारै “up to this time,” जोसीं or होसीतारै “up to that time,” where तारै, as explained in Vol. II. p. 298, is Skr. स्नाने, which, from meaning “in the place,” has grown to mean “up to.” सी, I suppose, is a contraction of समय “time.”

(2). Pronominal adverbs of place.—See list in Vol. II. p. 336.

The Hindi series **यहाँ, वहाँ, कहाँ, तहाँ, कहाँ**, is composed of the pronominal bases with **हाँ**, which we are justified in referring to Skr. **स्थाने**; thus **तहाँ** = **तत्स्थाने**. The dental is preserved in several dialectic forms (Kellogg, p. 265), as Marwari **चटै, चठी, हँटै** "here," **उठै**, etc., "there," Avadhi **एठियाँ, जोठियाँ**, Bhojpuri **एठाँ, एठाँरै**. But the Braj **इतै, इत**, is, I think, by Kellogg rightly referred to the Skr. series **अथ, तथ**, etc. The Bundelkhandi form **थाणी** is probably only another way of pronouncing **चाँरै**, as we find in Old-Bengali such words as **खसाणि** for **खसाँरै** (modern **खसाइया**). To *sthāne*, also, are to be ascribed the P. forms **इत्ते, उत्ते**, etc. S. has not only **इति, जिति**, etc., which may come from **अथ, तथ**, but **इत्ते**, which agrees with P., and **हिते**, which is, I suspect, like **हिकिडो** "one," an instance of a **ह** being put on to the front of a word without any etymological cause.

G. has various forms **जाही, जाही, हहीं, जहीचाँ** "here," and the same variety through all the series. The adverbial part agrees with H. Shortened forms **ज्वाँ, ल्वाँ, क्वाँ**, and even **जाँ, ताँ, काँ**, are also in use.

M. agrees closely with P. and S. in its series **येचै, जेचै**, etc., where the final anuswāra, like that of Bhojpuri **एठाँरै**, preserves the *n* of *sthāne*. But **कोठै** "where," has the cerebral.

O. having first made *sthāna* into **ठा**, proceeds with the declension through its own affixes, and has thus a modern locative **ठारे**, in **एठारे, सेठारे**. The final **रे** is often dropped, and **एठा, सेठा**, or even shortened **एठि, सेठि** are used. B. uses **स्थाने**, which seems to come from **स्थाने** on the analogy of **संभो = संभ** (Var. iii. 14) and **खासु = खानु** (ib. iii. 15). For "where," however, it has a more regular form **कोचा**, in older Bengali **कोचाय**, as **तार मत सन्वासिनी पाइव कोचाय** "Where shall I find a female saint like her?" (Bharat, Bidyā-S. 399), where the final **य** for **ए** is a relic of the *e* of *sthāne*. We also find **हेचा** and **हेचाय** "here," etc.

In the case of the adverbs of this group, as in those of time, the case-affixes are used, as H. कहाँ से "from where?" "whence?" G. चाँही की "hence," P. कितों "whence?" But this practice is only in force to imply motion *from* a place. To express motion *towards* a place a separate set is used.

In classical H. the adverbial element is धर, as इधर "hither," उधर "thither." The dialectic forms are very various. Bhojpuri has एम्हर, उम्हर, as also एने, उने, etc.; in eastern Behar one hears एम्हर, हेम्हर, and many others. Kellogg quotes also a curious form from Rîwâ एहि कैत, एहि कथीत, or एहि मुंह. If we take the original of all these forms to be धर, that is a word of many meanings both in Skr. and H.; but I am disposed to connect the series with M. म्होर "face," G. मोहवुं *id.*, a diminutive from Skr. मुख, so that the older adverbial element would be म्हर, as in Bhojpuri, whence म्ह, which would, by a natural process, glide into म्हर and धर. For the Rîwâ form I can suggest no origin.

The S. and M. forms seem to be connected, and with them I would associate the common O. expressions ए आदे "in this direction," "hither" (को आदे, को आदे, etc.), which are locatives, and ए आदु, etc., "from this place," "hence," which are ablatives. The Sindhi adverb, as usual in that language, is written in a dozen ways, but the simplest form is एहे "hither," and एही "hence," which, like O., are respectively locative and ablative. Marathi has what is apparently a fuller form इकडे "hither," locative, where the adverbial portion is कड "a side," said to be from Skr. कट "hip, loin." It has also an ablative series इकडून "hence." May we not here throw out a crumb for our Non-Aryan brethren? There is a long string of words in our seven languages of the type *adda*, and our Sanskrit dictionaries give √अद् "to join," also "to stop." On the other hand, Telugu has *ikkada* "here," *ikkadiki* "hither," which looks very like M. *ikade*. So, also, in Telugu *akkada* "there." All the Dravidian languages have a root *add*, which,

in various forms, has a range of meanings such as "to be near," "close," "to cross," "to stop," and the like. They may have borrowed from the Aryans, or the Aryans from them. It by no means follows, as the opposite party always assume, that when a word is common to both groups, it must have been originally Dravidian. In the O. expression **आइ** is a noun meaning "direction," and is used in that sense independently of its adverbial employment with the pronoun.

(3). Pronominal adverbs of manner.—The Hindi series **यों**, **ज्यों**, **त्यों**, etc., and for the near demonstrative and interrogative respectively softened forms **यूं** and **जूं**, vary very little in the dialects. Marwari has **जं**, **इजं** "thus," and, together with Braj and Mewari, has the far demonstrative, which is wanting in the classical dialect, **वों** or **वूं**. Mewari adds **कर** and **गा**, as **ईकर**, **ईगा** "thus," which Kellogg looks on as from Skr. **इ** and **गम** respectively, and rightly so; for even in classical H. we have **क्यूंकर** "how?" and in Chand and the poets **करि** or **कर** (**वे**) are added to all this pronominal series at will.

The older form of this group is still preserved in the Purbi form **हम** or **हमि**, **जिमि**, **तिमि**. Chand has both this series and the modern one in **यों**, as **यों भयो रिवि चवधूत** । "Thus the Rishi was absorbed in thought" (Pr.-R. i. 48), **त्यों रह करष प्रमान** । **ज्यों जानि कोविद खोय** । "Thus this story is proved, its learned folk know" (*ib.* xiii. 5), **पद्मावती हम से चली** । **हरषि राज प्रथिराज** । "King Prithiraj, rejoicing, thus (*ima*) led away Padmâvatî" (*ib.* xx. 35), **तहांसु केम किछी नमन** । "How can one go there?" (*ib.* i. 90). Tulsî Das has **हमि**, **जिमि**, etc., as in **तन पसेउ कदली जिमि जापी** "Her body was in a sweat, she trembled as a plantain-tree (trembles)." —Ram. Ay-k. 131.

M. may be excluded, as it has no series of this type, but merely the neuter of the adjective pronoun, as **जसें**, **जसें**, **तसें**. All the other languages have closely allied words. B. **एमन**, **एमत**, **एमने**, **एमते**, "thus," **जेमन**, etc.; the first two are nominatives, the last two locatives. O. **एमति**, **जेमति**, locatives; also

ए परि, the pronominal type, with a postposition. G. एम, जेम, where the termination has been lost, also for demonstrative जाम. This series is sometimes written जम, तम, वम, but जेम is the more common, as in कीर्ति बह नठ नी विखीर्य जेम सूरज ना पखरे कीर्य । “The fame of Nala was spread abroad, as spread the rays of the sun” (Premānand in H.-D. ii. 71).

Next in order comes the Old-Purbi H. ह्मि, etc., and, with the nasal weakened, probably through an intermediate form ह्व, and change of the semivowel to its vowel, P. ह्छ and ऐछ *aiū*, and the full series जिछ, तिछ, विछ, as well as one without the i, जछ, तछ, etc., to which is allied H. ज्छी, etc., for जिछ. S. rejects the labial element in ह्छ, हीछ, ह्छ, and the rest of the series.

In this instance B. and O. preserve the fuller forms, and the other languages fall away by degrees, in the order given above. The whole group points, in my opinion, clearly to a type in मत् or वत्. This is still more clearly seen by comparing the pronominal adjective of quality in B. and O. जेमन्त, सेमन्त, for मन्तो is the regular Prakrit form of the masc. मत्, just as वन्तो is of वत् in Skr. It is true that the existing Skr. series means rather quantity than manner, thus—

इयान्, इयती, इयत् “so much,”

विद्यत् “how much?”

एतावान्, °वती, °वत् “so much,”

यावत् “as much as.”

But the affixes *mat* and *vat* imply possession, and thus naturally pass over into the idea of manner. It seems that we have in the modern group this affix added to the ordinary range of pronominal types, and thus a formation of a later kind, rather than a direct derivation from the Skr. Kellogg's suggestion of a derivation from a Skr. series in *tha*, of which only *ittham* and *katham* are extant in the classical writings, fails to account for

the Old-Purbi and G. forms, as well as for those in B. and O. Also the S. form ईच seems to be more naturally referred to an earlier *emana*, through *enan*, than to *ittham*, unless, indeed, we regard the anuswāra as inserted to fill the hiatus left by elision of *itth*. S. does, undoubtedly, insert anuswāra to fill a hiatus; but as the cognate languages have a न just where the anuswāra in S. occurs, it is more natural to regard the one as a weakening of the other, and the final anuswāra in H. and P. as the same, pushed one syllable forwards, so that H. ज्यौ would be for an older form जिउ. As the change, whatever it was, was completed before our earliest writer Chand's days, there is no actual proof forthcoming.

§ 82. Adverbs derived from nouns and verbs.—Under this head may be classed certain words such as those given in Vol. II. p. 296, which are either postpositions or adverbs, according to the connection in which they are used. In either case they are, by derivation, locative cases of nouns. Some are peculiar to one or two languages, while others are common, in one form or another, to the whole group. I do not, of course, undertake to give them all, but only a selection of those most commonly used, so as to show the practice of the languages in this respect. There are, for instance, H. आगे "before," and पीछे "behind," which are used adverbially in the sense of "formerly" and "afterwards" respectively, that is, with reference to time, and in this sense take, like the pronominal adverbs, the case-affixes, as आगे की बात "the former matter," lit. "the matter of formerly," पीछे के दुख में कहना नहीं "I will not tell the suffering that followed," lit. "the suffering of afterwards." So also with नीचे "below," and the other words given at Vol. II. p. 296.

Strictly referring to time definite are H. आज "to-day," P. आज्ज, S. जज्ज, etc. (Vol. I. p. 327), from Skr. अज; also H. दस from Skr. दस्य "dawn." This word has two meanings,

it is used for both "yesterday" and "to-day." In rustic H. we have the forms **कास**, **कासि**, **कासह**, and **कासह** (see Vol. I. p. 350). As the Skr. means only "dawn" in general, it is used in the moderns in the double sense, but in cases where the meaning might not be clear from the context, a word meaning past is employed when "yesterday" is intended, and a word meaning future when "to-morrow" is implied. It also takes case-affixes, as **वस की लड़ाई में घायल हुआ** "He was wounded in *yesterday's* battle," but **वस की लड़ाई में यदि घायल हुआ** "If I shall be wounded in *to-morrow's* battle." G. **कासे**, S. **कासह**, **कासह**, M. **कास**.

So also are used the following :—Skr. **परः** **वस** "the day after to-morrow." In the moderns it has also the sense "the day before yesterday," as H. **परसों**, and dialects **परसों**, **परहों**, **परों**. P. **परसों**, S. **परिहं**, **परिहंकी**, seem to be used only in the first meaning. G. **परम**, M. **परवां**. O. has **पर** always in combination with **दिन**, and where the sentence does not of itself sufficiently indicate the meaning, they add the words "gone" and "coming" to express it more clearly, **गत पर दिन** "the day before yesterday," and **आसेता पर दिन** "the day after to-morrow."

H. goes a step further still, and has **तरसों** "three days ago," or "three days hence," where the first syllable is probably Skr. **त्रि** "three." Similarly S. **तरिहं**, but also with rejection of initial **त**, **चरिहं**. Kellogg quotes dialectic forms in H. **चतरसों**, **तरों**, **तरों**. In H. we have even a still further **वरसों** "four days ago," which is rarely, however, used, and the initial of which, I conjecture, comes from **अन्य**, as though it were for **अन्य तरसों** "another day (besides) three days ago."

H. **सवेर** "early," "betimes," and **जवेर**, or more usually **जवेर** "late," are Skr. **स** and **ज**, compounded with **वेला** respectively. S. **सवेर** and **जवेर**, also **जवेस**, besides the adjectivally used forms **सवेरो** and **सवारो**, as well as **जवेसो**. In this sense is also used H. **सकासे**, **सकादे**, O. and B. *id.*; in O. it is frequently used in

the sense of "early in the morning," also "early *to-morrow* morning," as **आजि जाह पारिवुं नहिं सवाले बिबु** "To-day we shall not be able to go, we will go early to-morrow morning." H. here uses **तडके**, conjunctive participle of **तडना** "to break," as we should say "at break of day;" also **भोर** "dawn" is used in H. and O., **भोरे** in B. for "at dawn;" where G. has **वाहाबो**, M. **उबा** (Skr. **उदय** "sunrise"). Common also is Skr. **प्रभाते**, B. *id.*, G. **परभाते**, of which the Oriyas make **पाहाबो** "at dawn;" in Eastern Bengal one hears **पाहा**. The H. **भोर** is probably connected with the Skr. **√भा** in some way not very clear. G. has a curious word **मठसके** "at dawn," probably connected with **मठवुं** "to meet," and, like Skr. **सम्भा**, indicating the meeting of darkness and light.

"Rapidly," "quickly," "at once."—This idea is expressed by derivatives of the Skr. **√खर्**, principally from the p.p.p. **खरितम्**, which is used adverbially already in Skr. The forms are: H. **तुरंत**, M. **तूर्त**, G. **तुरत**, **तरत**, **खरीत**, S. **तुर्तु**, O. B. **तुरंत**, **खरित**. M. has a peculiar word **खवकर** "at once, quickly," Skr. **खव** (**√खू** "to cut") "a minute," M. **खवखे** "to flash, twitch, move quickly." It is not found in any other language. Commoner, however, is H. **झट** "quick!" reduplicated **झटपट**, M. **झटवन**, S. **झटपटि** and **चटिपटि**, O. **झट**, **झटपट**, B. **झटि**, from Skr. **झटिति**. "Immediately" is also expressed in M. by **तत्काज**, O. and B. **तत् खजात्**, but these are pedantic. H. P. M. and S. have also a word **अचानक**; H. also **अचोचक** "suddenly," "unexpectedly," corresponding to which is G. **अचोचते**, **ओचितो**, pointing to a derivation from **च** and **√चिन्** "to think," though I am disposed also to remember Skr. **चमत्कार**, H. **चौक**, in this connection. O. and B. use **हुठात्**, literally ablative of Skr. **हुठ**, meaning "by force." It is used generally of sudden and forcible action, but also in sentences where no force, only surprise, or a sudden fright, occurs. Similarly in H. and G. **एकाएक** "all of a sudden," M. **एकाएकी**, are used.

Among adverbs of place, considerable divergences exist, each

language having a large stock of words peculiar to itself, in addition to those which are common to the whole group. Sindhi is rich in words of this class, most of which are of somewhat obscure origin. Thus we find a small group with the typical ending in **उ**, as **आडो** "opposite," **ओडो** "near," **ओडिरो** diminutive of the preceding. Peculiar to S. is also **वेद्यो** "near," with its diminutive **वेद्यिरो**. **सूधो** "accompanied by," O. **सुधा**, is by Trumpp referred to Skr. **सार्ध** "with," and **सर्धो** "near," to **संहित**, probably correctly. See the remarks on the postposition **से** in Vol. II. p. 274, and on the Nepali ablative in **सित**, Vol. II. p. 235. From adverbs with the affixes **आडो** and **आरो** are formed certain adjectives which may, in their turn, be again used adverbially as well as adjectively, that is, they may either stand alone uninflected, or may agree with a substantive in gender and number. Thus—

ओर "on this side,"	ओराहो "somewhat on this side."
आगे "in front,"	आगाहो "somewhat in front."
पीठे "behind,"	पीठाहो "somewhat behind."
मचे "upon,"	मचाहो "somewhat higher up."
मंझे "in,"	मंझाहो } "somewhat inside."
	मंझारो }

This last word recalls the old poetic Hindi **मझार** used in Chhand (see Vol. II. p. 293). They may also take the feminine ending **आही**, as **जगाही**, **मचाही**.¹

Simple ablatives or locatives of nouns are also used adverbially, as—

पुष्पी }	"from behind,"	abl. of पोछ "the rear."
पुष्पी }		
पुठिची	"from behind,"	,, पुठि "the back."

¹ Trumpp, Sindhi Grammar, p. 385.

मघा "from upon,"	abl. of मघो "the head."
मघे <i>id.</i>	loc. of <i>id.</i>
माने "at all,"	„ मानु "place."
मूरि "completely,"	„ मूर "capital," "stock-in-trade."
मूरहि } <i>id.</i>	abl. of <i>id.</i>
मूरारि }	
महंदि "before,"	loc. of महंदु "beginning."
महंदी <i>id.</i>	abl. of <i>id.</i>
पारे "on the other side,"	loc. of पार "the other side."
पारी "from the other side,"	abl. of <i>id.</i>
चंदरे "within,"	loc. of चंदर "the inside."
चंदरा } "from within,"	abl. of <i>id.</i>
चंदसे }	
विचे "in the midst,"	loc. of विचु "the midst."
हचे } "at all,"	„ हचु "the core."
हचेही }	
हेठे "below,"	„ हेठु "the bottom."
हेठी "from below,"	abl. of <i>id.</i>

Sindhi thus preserves the case-endings more strictly than the other languages. The latter mostly take the Prakrit locative, or ablative, and entirely reject the terminations.

Hindi has अन्यत "elsewhere," Skr. अन्यत्र, निकट "near," also नेरे (dialectically नेर and नेरी); परे "on the other side," भीतर "within," Skr. अभ्यन्तरे, बाहिर, बाहर "outside," Skr. बहिस्, and others.

M., like S., has माने, but in the sense of "before," also पुढे "before," पछाड "beyond," वर "above," जवळ "near," which are peculiar to itself. In the other languages there is nothing deserving special mention; the subject has already been treated in Vol. II. p. 296.

Adverbs of manner.—While the adverbs of place, being also, in their nature, postpositions, and as such used to form cases, do not call for special mention, adverbs of manner are not so used,

and it is to them that the term adverb, in its more special sense, correctly applies. Such words as *āge* "before," *ptchhe* "behind," and the others, may, indeed, be properly regarded as adverbs when they are used alone, but when in conjunction with nouns, they become true postpositions, giving to the relations of the noun a more extended application. Adverbs of manner, on the other hand, are, for the most part, adjectives used adverbially, and this practice is common in all Aryan languages. In Sindhi, which preserves distinctions obliterated in the other languages, adjectives may, as pointed out above, be used adverbially by being undeclined, or, in their true use as adjectives, by agreeing with the subject in gender and case. Thus, to quote the instances given by Trumpp :¹

ओषितोई कुए हिकिडे उग भडि जे भरि में नर बिजो .

"By chance one mouse made a hole near that granary."

Here *ochito-t* is an adjective in the nom. sing. masc. with emphatic *t*, and although by the accident of the construction it is in the same case as the subject *kue* "a mouse," yet it is evidently used adverbially.

तडिहीं जर हारे जास घयो रोई माउ वरिओसि

"Then having shed tears much, having wept much, his mother returned."

Here *ghano* is an adjective in the nom. sing. masc., and clearly does not agree with *mdü* "mother," which is feminine; it must be regarded as used adverbially.

जुङ्गु जङ्गुनि ओसिछ डाढा तपनि डीह

"The winds strike hot, the days burn fiercely."

In this sentence I do not think we should regard the adjectives as used adverbially; *जुङ्गु* "winds," is a noun in the nom. pl. fem. and *ओसिछ* "hot" agrees with it, so also *डीह*

¹ Sindhi Grammar, p. 386.

“days,” is nom. sing. masc. and **डाहा** “fierce, excessive” (Skr. **दृढ**), agrees with it; so that we might more literally translate, “the hot winds strike, the fierce days burn.”

In Marathi and Gujarati also, where adjectives have the full range of three genders, they are often made to agree with the noun in constructions, where in English they would be used adverbially. When intended to be adverbially used, they stand in the nom. sing. neuter, ending in **ऐ** M. and **उ** G. In Bengali and Oriya, where no gender exists, it is impossible to draw the same line of distinction, and this remark applies also to that numerous class of adjectives in Hindi and Panjabi, as also in all the other languages, which are indeclinable, or which, ending in mute *a*, do not vary their terminations. Those adjectives in H. and P. which end in *a* masc. and *i* fem., when used adverbially, stand in the former gender and do not vary with the noun.

§ 83. Conjunctions.—In Hindi the common word for “and” is **और**, Old-H. **अव**, **अवर**, from Skr. **अपर** “other.” In B. and O. it loses the final consonant, B. **ओ**, O. **अउ**. In B., however, **एवं**, pronounced *ebong*, is very common; and **आर** “also.” P. **अते**, often shortened into **ते**, probably from Skr. **अंते** “at the end,” “afterwards,” as well as **अर** (**अपर**). S. **अउ**, **अर**, **ई** or **इ**, in which the fondness of S. for the *i*-sound comes out. G. uses generally **तदा** literally “then.” It has besides **ए** and **ओ** for “also,” which belong to the group from **अपर**. G. **अने**, shortened **ने**, I am disposed to connect with P. **अते**, and ascribe to Skr. **अंते**. In the former case the **त** has been lost, in the latter the **अ**. It may, however, be allied to M. **आणि**, **अवासी** “and,” from Skr. **अन्व** “other.” In all the languages, however, the shorter conjunction **च** is in use, side by side with the words given above. The ordinary Skr. **च** has left no descendants. The Gipsies use *te* or *ta*, which agrees with P., also *u*, which is Persian **و**.

“Also.”—H. भी, Skr. अपि हि, Pr. बि हि. The various steps from अपि downwards are all retained in S. पि, बि, मि (for बिहि), and भी. The other forms पुषु, पुषि, पिषि, are from Skr. पुनर् “again,” and show a gradual change from the *u* to the *i*, in accordance with S. proclivities. P. नाळे means literally “near to,” locative of नाळ “near.” G. पक्ष, meaning also “but,” is from पुनर्. B. uses ओ, and O. मि.

“But” is very frequently expressed even in Hindi by the Arabic words लेकिन ليكن, बल्कि بلكي, and Persian मगर مگر; and in the other languages also. Pure Sanskrit are परंतु and किन्तु, as well as वरुण (Skr. वरं). In Hindi पर (Skr. परं) is also used, and in P., which also uses अपर, and a strange form ऐपर, in the initial syllable of which we may recognize an incorporation of the near demonstrative pronoun, so that it means “rather than this.” P. has also मगवा, मनो, probably corruptions of مگر. Peculiar to P. and S. are the forms P. हवा, S. हवा, हवो, and emphatic हवाई and हवोई “but rather.” These are ablatives from हव, and the idiom may be paralleled by our English phrase “on the other hand.” S. has also पर “but,” and पक्ष, in which latter it agrees with G. It also uses मगरि, having added a final *i* to مگر. G. and M., in addition to पक्ष, use also परंतु, O. किन्त and पर, B. किन्तु and वरं.

“Or.”—H. वा, अथवा, which are Skr., with व for व. The Arabic वा و is very common, and commoner still is कि, probably shortened from Skr. किंवा. This कि is colloquially common in nearly all the languages. G. writes it के, where *e* is short. M. lengthens the vowel and retains the nasalization कीं, also using अथवा, as does G. P. के, अथवा, and वा. S. के and ओ. B. uses several varieties of किंवा, as किन्वा, किवा, कि, and वा, also अथवा. O. the same.

“If.”—Skr. यदि, generally pronounced and written इदि, is universal. H. shortens it into इद and के (= इद, with loss of इ) and ओ, by rejection of final *i*, and इ goes out, its place

being supplied by व and उ; thus वद = वव = वउ = वो. Persian **कर** **کر** is also very common. P. **जे** and **जेकर**. This last introduces **कर** for **करि** "having done." S. **जे**.

"Although."—Skr. **यद्यपि** is used in B. O., also in H., but more common is **जो भी** "if even." P. has **भावे**, literally "one may think," or "it may seem." B. also uses **जदि जो** "if even." S. **तोहे**, **तोये**, sometimes with **जे** prefixed, **जे तोहे**; this, too, is literally "if even," for **तोहे** alone is used to mean "either," "even," and is apparently really the correlative **तो** (**तउ = तदि**) with a diminutive affix. It is not found in the other languages. G. **जो पय** "but if." In all cases there is a correlative; thus to H. **जो** or **जो भी** answers **तो** or **तो भी** "then," or "even then;" to P. **भावे** answers **ता भी**; to G. **जो पय**, answers **तो पय**, and so in all. In B. and O., as in written H., the correlative is Skr. **तद्यपि** "yet."

"Because."—H. **क्यूँकि** literally "for why." B. and O. use Skr. **कारण** "cause," and **जे हेतु** or **जे हेतुक**. G. **माटे**, probably Skr. **मात्रिके**, which is also sometimes used in O. in the sense of "only," "merely," "for the simple reason that." G. has also **केमके** "for why," and shorter **काके**. S. **जेसा**, **जेसुं**, where the last syllable is for **साइ** "for" (see Vol. II. p. 260). S. also uses a string of forms with **छा** "why?" as **छाजो**, **छा जाइ**, and **छो ता**, **छो जो**. The correlatives "therefore," etc., take the form **तेसा** "etc."

These instances may suffice to show the general principles on which the languages proceed in forming their conjunctions. There is, as in other respects, a general similarity of process, accompanied by variations of development.

§ 84. Interjections.—The various spontaneous or involuntary sounds, some of them hardly articulate, by which sudden emotions are expressed, are scarcely susceptible of rigid scientific analysis in any language. Everywhere we find **ha!** **ho!** or **ah!** **oh!** and the like. Surprise, fear, disgust, delight, and

other sentiments are often displayed by grunts, shakes, turns of the head, or movements of the hands, and among the people of India the hands play so large a part in conversation that they may almost be said to speak for themselves. It is only the Englishman who can converse with his hands in his pockets.

In Hindi the principal interjections are **हे**, **हो**, **अहो**, **ओ** "Ho!" or "Oh!" **हे** is used to superiors, as **हे धर्मावतार** "O incarnation of justice!" which is the common method of addressing a Magistrate or Judge, **हे प्रभु** "O Lord!" **हे पिता** "O father!" **हो**, **अहो**, and **ओ**, have no special tone of respect or disrespect. Sorrow is shown by **आ**, **आह**, **हाए**, **हा हा**, **अहह** "alas!" whence the common cry of native suitors, or persons applying to a ruler for redress, **दोहाए** literally "twice alas!" One often hears *dohāe khuddāwand*, *dohāe Angrez Bahādūr*, which is as much as to say "grant me justice," or "listen to my complaint." Others are **हि हि** "fie!" **चुप** "hush!" **ऊह**, **ओह** "ah!" a cry of pain; **बू बू** disgust; **हत तेरी**, an expression with a suspicion of indelicacy about it, like too many of the native ejaculations, meaning "begone," and at times with a menacing tone "how dare you?" I suspect the word now spelt **हत** was originally **हट** from **हटना** "to go away," "be stopped," and **तेरी** the feminine genitive of **तू** "thou," is explained by such filthy expressions as **तेरी मा** "thy mother." Two men are quarrelling, and one says to the other "âh, terî mâ," "oh thy mother." The person addressed at once understands that some gross and filthy insult to his mother is intended, for indiscriminate foul abuse of each other's female relations is a favourite weapon with the natives of India. Thus the innocent word **सासा** or **झासा** "brother-in-law," has become the lowest term of abuse in these languages, the obscene imagination of the people immediately grasping the idea involved in this assumption of relationship.

Panjabi has mostly the same as Hindi. A very favourite

interjection of surprise with Panjabis, though it is also used by the other languages, is **वाह**, and doubled **वाह वाह**. The simple-minded Panjabi says "**wāh! wāh!**" to every new thing he sees, and this favourite exclamation helps to form the once terrible war-cry of the fighting Sikhs, "**wāh wāh! fatih guru ji!**"

All the other languages have these common interjections, several of which are also Persian or Arabic more or less corrupted. Thus the Persian **شاد باش** *shād bāsh*, "be joyful!" is used everywhere as a term of encouragement, "well done!" and is used to stimulate workers to increased efforts, to express approbation, or to kindle flagging courage. It appears mostly without the **د**, as *shabāsh*, *shabāshe*, *sabās*, according to the language in which it is used.

A few special remarks are due to a very widespread word which is claimed by the Non-Aryan writers, **चरे**, **चरे** or **रे**. This is used to call inferiors, to rebuke impertinence, in scolding or quarrelling, and in most languages takes also a feminine form **चरी**, **री**. Dr. Caldwell shows¹ that this word is also in use in the Dravidian group, and is there understood to mean "O slave!" Hemachandra, however (ii, 201), knows it as used in addressing (*sambhāshane*), and in dalliance (*ratikalahe*). For reproach (*kshepe*) he prescribes **हरे**. I do not dispute the Non-Aryan origin of this word, but it must have found its way into Aryan speech at a very early date, and has there, to a great extent, lost its sense of rebuke, for it is often used merely to call attention, and in friendly condescension to an inferior, and there has sprung up beside it a form **चवे**, used also in the same tone. The interchange of **च** and **र** need cause no difficulty, being, especially in early writers, extremely common. There does not appear to be any Sanskrit origin for this word, and the fact that in the

¹ Dravidian Comparative Grammar, p. 440 (first edition).

Dravidian group it can be traced to a definite meaning, is one which carries great weight.

In O. and B. **रे** is only used in calling males; when addressing females, O. uses **जो**, and B. **मो**. Thus O. **आस जो, मा बजारकु बिबा** "Come along, mother, let us go to the bazar;" B. **निवेदये धनी गुन मो जननि** "The lady entreats, 'hear me, oh my mother'" (Bhârat, Vid.-S. 338). **जो, जोजो** are also used in B. in contempt or reproof. Both these words seem to be fragments of **जोगो**, from Skr. **जोक** in the sense of "person," the word **जोग** or **जोगाई** being used to indicate the women of the speaker's family, and especially his wife, whom it is not considered proper to speak of directly.

§ 85. It is necessary to revert to the subject of postpositions, although they were partially discussed in Vol. II. p. 295, because in that place they were regarded in only one of their two aspects, namely, as factors in the declensional system. Here they must be looked at as parts of speech, corresponding to prepositions in the western Aryan languages.

In Hindi, in addition to the postpositions mentioned in Vol. II., may be cited as very common the following, some of which are also used as adverbs. Thus **बाहिर** "without" (Skr. **बहिस्**) is used as a postposition with the genitive case, as **घर के बाहिर** "outside the house," or even without the genitive sign, as **द्वार बाहिर** "outside the door." So also **पार** "across," "on the other side of," is very commonly used with the direct form of the noun in the phrase **नदी पार** "across the river," "on the other side of the river." So also **समेत** "with," "accompanied by," as **सूर सामंत समेत** "accompanied by his peers and paladins," the meaning of the postposition from **सम् + चा + इ** requires this construction.

बीच "in," "in the middle of," **खिरे** "at the end of" (Skr. **शिरस्**), **कबे** "near to," "at the house of" (Skr. **कर्षा**), **संग** "with," **हाथ** "by means of," **ह्वा** "at," "at the house of"

(Skr. **समाने**),¹ are also colloquially common, both with and without the sign of the genitive, but more frequently with it.

Panjabi has **कोठ** "near," literally, "in the bosom of," **कोठों** "from the side of," **बिच्** "in," which is the regular sign of the locative, **पार** "on the other side," and **पार वार** "on both sides" (of a river, valley, etc.), as well as the Hindi words given above.

The postpositions in Sindhi are more numerous, and are divided, more clearly than in the other languages, into two classes, those which are added direct to the oblique form of the noun, and those which are added to the genitive. Of the first class are **भर** or **भरि** "on," "leaning on" (Skr. **भर**), where in H. **भर** rather means "full," as **बोस भर** "a full *kos*;" **तोड़ि** and **तोधि** "up to," which Trumpp regards as an emphatic locative from **तोड़** "end;" **जा**, **जिच्**, **जीच्**, **जिह्**, "like" (Skr. **यथा**); **डां**, **डाह**, **डे** "towards," with an ablative form **इहा** "from the direction of" (perhaps from Skr. **हिम्**); **रे**, **रिच्**, "without" (Skr. **च्यते**); **सां**, **सायु**, **सें**, **सेयु** "with" (Skr. **सम्**; cf. B. **सने**).

S. **सूचां** "along with," H. **सूधा** and **सुधा** "with," O. **सुधा** or **सयु सुधा** "together with," "all taken together," from Skr. **सार्द्धम्**, according to Trumpp and others, but the O. usage seems to refer rather to Skr. **सुह**, in the sense of **संसुह** "completed."

S. **सीन्ना** "up to," "till" (Skr. **सीमा**), P. **सीं** and **सीउं**, appears occasionally to be used as a postposition, and one or two others of less importance complete the list.

¹ Platts (Grammar, p. 195), from whom I take this list, is the first writer to give the real origin and meaning of this word, which I, in common with most of my countrymen, had hitherto confounded with *yahān* "here." There was no need for Platts to be so very dogmatic and arrogant about this and one or two similar small discoveries. He should try to bear the weight of his stupendous erudition more meekly. We may be thankful, however, to him for condescending to make a few mistakes occasionally, to bring himself down to our level. Such are the remarkable bit of philology in note 1, page 164, and his remarks on the intransitive in notes to pp. 171, 174. He who undertakes to correct others, should be quite sure he is right himself first.

Of the second class are **बाझी, बाझू, बाझों** "without," P. **बाझ, बाझों** *id.* This rather means "owing to the absence of," as in the passage quoted by Trumpp, **तान सूरिह भाव्या सेरह देखण बाझों दोस से** "Then they were considered by the hero as thorns in the absence of his friend." It is probably connected with Skr. **बन्ध** in the sense of being bound or impeded. **बिना** "without" (Skr. **विना**), is also common in H. P. B. and O. In M. **बिना**, and G. **बिना** and **बना** (*wind, wand*).

S. **कार** and **कर** "for the sake of," correspond to H. P. **किये**, and are used like it, either with or without the genitive particle; but in S. the meaning is the same in both cases, while in H. it differs; thus **उस किये** "for that reason," but **उस के किये** "for the sake of him."

While in the other languages the postpositions, when not used as case-signs, are almost invariably joined to the genitive with the masculine oblique case-sign, in Sindhi they may take the ablative or accusative. Thus **आडो** "in front," may take the accusative. It is probably like O. **आदो** "in the first place," or with a negative **आदो न** "not at all," "at no time;" thus **आदो सेठि गत्ता नहि** literally "to begin with, he did not go there," that is to say, "he never went there at all," locative of Skr. **आदि** "beginning."

चंदरि "within," Skr. **चन्तर्**, but more probably from Persian **أندَر**. **जोडो** "near to," **धारी** "apart, without," **कारे** "for the sake of," contracted from **कारये**; **मथे** "upon," loc. of **मथो** "head," **बाने** "like to," **वेझो** "near to," are also used in the same way.

In Marathi, besides the postpositions which are exclusively employed in forming cases, there are some which are added direct to the oblique form of the noun, and others which require the genitive case-sign.

Of the former kind are **वर** "on" (Skr. **उपरि**), which is generally written as one word with the noun, as **चरावर** "on

the house," **उद्यावर** "till to-morrow." A longer form is **वरता**, which is declined as an adjective, generally meaning "up." Others are **बाहिर** "out," **चांत** "in," **कडे** "at," **कडून** "by means of," **वांचून** "without," **बिषयी** "about," "concerning," literally "in the matter (of)," **मागे** "behind," "formerly," **पुढे** "before," "in future," **खाली** "under."

There is nothing specially worthy of note in the remaining languages which do not vary from Hindi very widely, either in the words they use, or in the manner of using them.

§ 86. The survey of the seven languages is here ended; the thinness of matter and illustration, in some respects, is due to the want of material, the difficulty of procuring books, and the absence of persons who might be consulted. Others, who enjoy greater advantages in these respects, will, in future times, supplement and supersede much that is defective and erroneous in this outline. Amru'lkais sings—

وَمَا الْمَرْؤُ مَا دَامَتْ حُشَاشَةُ نَفْسِهِ
بِمَذْرِكِي أَطْرَافِ الْخُطُوبِ وَلَا آلِ

INDEX.

The Roman numeral indicates the volume, and the Arabic numeral the page. Only those words are here given which form the subject of some discussion, or illustrate some rule. A hyphen before a word indicates that it is a termination.

NOTE.—When the anuswāra precedes a strong consonant, it is not the nasal breathing, but the nasal letter of the varga of that consonant, and is therefore the first element in a mixed nexus. It must be looked for at the end of each varga.

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